







THE BOOK OF
COMMON PRAYER

AND ADMINISTRATION OF
THE SACRAMENTS

AND OTHER RITES AND CEREMONIES OF THE CHURCH

AS

AMENDED BY THE PRESBYTERIAN DIVINES

IN THE ROYAL COMMISSION OF 1661

AND IN AGREEMENT

WITH THE DIRECTORY FOR PUBLIC WORSHIP

OF

The Presbyterian Church

IN THE UNITED STATES

EDITED, WITH A SUPPLEMENTARY TREATISE

BY

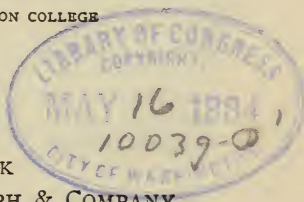
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THE EMENDATION OF

THE BOOK OF COMMON PRAYER.

By the Presbyterian Clergy, commissioned by King Charles the Second for the Review and Alteration of the Book of Common Prayer at the Savoy Conference, in the year of our Lord sixteen hundred and sixty-one.

“**T**HUS have we . . . drawn up our thoughts and desires in this weighty affair; wherein we have not the least thought of depraving or reproaching the Book of Common Prayer, but a sincere desire to contribute our endeavors towards the healing the distempers, and, as soon as may be, reconciling the minds of brethren. . . . And if the Lord shall graciously please to give a blessing to these our endeavors, we doubt not but the peace of the Church will thereby be settled, the hearts of ministers and people comforted and composed, and the great mercy of unity and stability bestowed upon us and our posterity after us.”

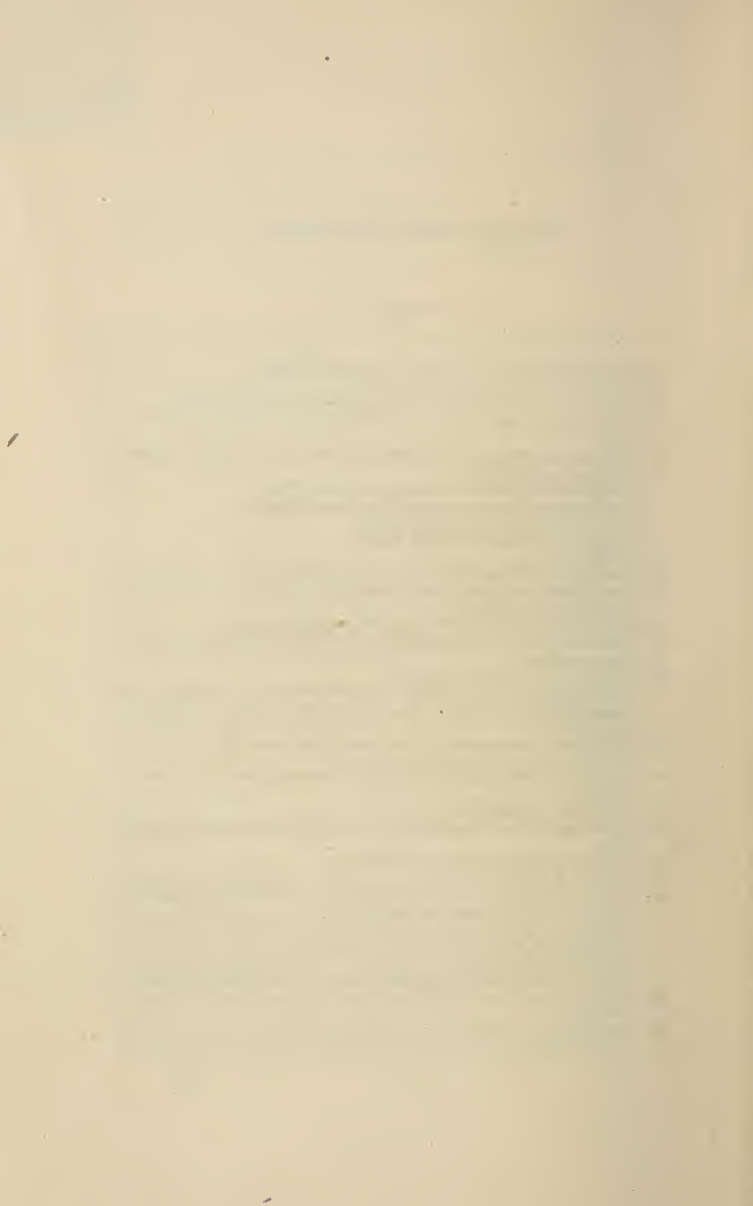
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P R E F A C E.

IT has been the wisdom of Presbyterian Churches from the most primitive times, and in all countries, to keep the mean between the extremes of too much strictness and too much license as to the particular form of divine worship, and the rites and ceremonies to be used therein; insisting only upon those general rules which are plainly laid down in the word of God, and neither enjoining nor forbidding many laudable things which are in their nature indifferent and alterable, lest while striving for mere outward uniformity and decorum they should hinder their own inward growth and spirituality, and sacrifice that liberty wherewith Christ hath made his people free.

Accordingly we find that while the general practice of our Church, both in England and Scotland, has leaned toward a Directory rather than a Liturgy, yet the latter, as a further help to devotion, was often used, and only resisted and foregone, when in connection therewith such vain superstitious or questionable ceremonies, or burdensome statutes, were laid upon men's consciences as were too grievous to be borne.

By what undue means and to what sorrowful ends

the ancient liturgy contained in this Book of Common Prayer—notwithstanding the same had been lawfully revised by a Royal Commission of Presbyterian and other Clergy, with a view to its just reformation—came at length, without the pledged alterations, to be so rigorously imposed, has been long known to the world, and we care not here to remember. But inasmuch as the exceptions and emendations of those learned and godly divines, though not at that time fairly acted upon, are still on record, and can be easily applied, and since moreover the difficulties and dangers which then beset them no longer hinder us in this land and age of greater light and freedom, it would seem but reasonable and just, that the book as they would have made it, or as nearly as may be, should be given to the inheritors of their faith and doctrine, as well for a memorial of their own steadfast orthodoxy and godliness, as for a model of such Public Worship, as shall be not only decent and orderly, but freed from much that was vain, erroneous, and superstitious.

“And albeit,” as they said, “we have a high and honorable esteem of those godly and learned bishops and others, who were the first compilers of the public liturgy, and do look upon it as an excellent and worthy work, for that time, when the Church of England made her first step out of such a mist of popish ignorance and superstition, wherein it formerly was involved; yet,—considering that all human works do gradually arrive at their maturity and perfection, and this in particular, being a work of that nature, hath already admitted several emendations since the first compiling thereof,—it cannot be thought any disparagement or

derogation either to the work itself, or to the compilers of it, or to those who have hitherto used it, if after more than a hundred years since its first composure, (and more than two hundred years since its last revision,) such further emendations be now made therein as may be judged necessary for satisfying the scruples of a multitude of sober persons, who cannot at all, or very hardly, comply with the use of it, as now it is, and may best suit with the present times, after so long an enjoyment of the glorious light of the gospel, and so happy a reformation."

And as little, on the other hand, ought it to be imagined, that our Directory for Public Worship—that production of an Assembly of Divines who, for learning, wisdom, and godliness, are still the wonder of Christendom, and that only safe general guide to the whole Church throughout its now diversified condition—is to be either undervalued or hindered if it be occasionally combined with a Liturgy thus resumed, purified, and amended by the very men who first framed our standards, and at length, in defence of the truth in them, suffered the loss of all things for Christ's sake.

Nor could the use of the book, or portions of it, in common with any sister Churches of like tradition and faith, be other than pleasing to those, in every communion, who are ready to rejoice at the many and great things in which Christians can agree as compared with the few and small things in which they differ.

And therefore it is earnestly "hoped that the whole will be received and examined by every true member

of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind, in the clearest, plainest, most affecting and majestic manner, for the sake of **JESUS CHRIST**, our blessed Lord and Saviour."

A TABLE OF LESSONS FOR SEPTEMBER.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1st Lesson.	2d Lesson.	1st Lesson.	2d Lesson.
1	f	Jer. — 1	Mark 10 v. 32	Jer. 2 to v. 20	Rom. — 2
2	g	— 2 v. 20	— 11	— 3	— 3
3	A	— 4 to v. 19	— 12 to v. 28	— 4 v. 19	— 4
4	b	— 5	— 12 v. 28	— 6	— 5
5	c	— 7 to v. 21	— 13	— 7 v. 21	— 6
6	d	— 8	— 14 to v. 26	— 9	— 7
7	e	— 10	— 14 v. 26	— 11	— 8
8	f	— 12	— 15	— 13	— 9
9	g	— 14	— 16	— 15	— 10
10	A	— 16	Luke 1 to v. 39	— 17	— 11
11	b	— 18	— 1 v. 39	— 19	— 12
12	c	— 20	— 2 to v. 40	— 21	— 13
13	d	— 22	— 2 v. 40	— 23	— 14
14	e	— 24	— 3	— 25	— 15
15	f	— 26	— 4	— 27	— 16
16	g	— 28	— 5	— 29	1 Cor. — 1
17	A	— 30	— 6 to v. 20	— 31	— 2
18	b	— 32	— 6 v. 20	— 33	— 3
19	c	— 34	— 7 to v. 36	— 35	— 4
20	d	— 36	— 7 v. 36	— 37	— 5
21	e	— 37	— 8 to v. 26	— 38	— 6
22	f	— 38	— 8 v. 26	— 39	— 7
23	g	— 40	— 9 to v. 37	— 41	— 8
24	A	— 42	— 9 v. 37	— 43	— 9
25	b	— 44	— 10 to v. 25	— 45 and 46	— 10
26	c	— 47	— 10 v. 25	— 48 to v. 25	— 11
27	d	— 48 v. 25	— 11 to v. 29	— 49 to v. 23	— 12
28	e	— 49 v. 23	— 11 v. 29	— 50 to v. 21	— 13
29	f	— 50 to v. 21	— 12 to v. 31	— 50 v. 21	— 14
30	g	— 50 v. 21	— 13	— 51 to v. 35	— 15

A TABLE OF LESSONS FOR OCTOBER.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1st Lesson.	2d Lesson.	1st Lesson.	2d Lesson.
1	A	Jer. 51 v. 35	Luke — 14	Jer. — 52	1 Cor. — 16
2	b	Lam. — 1	— 15	Lam. — 2	2 Cor. — 1
3	c	— 3 to v. 37	— 16	— 3 v. 37	— 2
4	d	— 4	— 17 to v. 20	— 5	— 3
5	e	Ezek. — 1	— 17 v. 20	Ezek. — 2	— 4
6	f	— 3	— 18 to v. 31	— 6	— 5
7	g	— 7	— 18 v. 31	— 13	— 6
8	A	— 14	— 19 to v. 28	— 18 to v. 19	— 7
9	b	— 18 v. 19	— 19 v. 28	— 33 to v. 21	— 8
10	c	— 33 v. 21	— 20	— 34	— 9
11	d	Dan. — 1	— 21	Dan. 2 to v. 24	— 10
12	e	— 2 v. 24	— 22 to v. 31	— 3	— 11
13	f	— 4	— 22 v. 31	— 5	— 12
14	g	— 6	— 23	— 7	— 13
15	A	— 8	— 24	— 9	Gal. — 1
16	b	— 10	John 1 to v. 29	— 11	— 2
17	c	— 12	— 1 v. 29	Hos. — 1	— 3
18	d	— 2	— 2	— 3	— 4
19	e	— 3	— 3 to v. 22	— 4	— 5
20	f	— 5	— 3 v. 22	— 6	— 6
21	g	— 7	— 4	— 8	Ephes. — 1
22	A	— 9	— 5	— 10	— 2
23	b	— 11	— 6 to v. 22	— 12	— 3
24	c	— 13	— 6 v. 22	— 14	— 4
25	d	Joel — 1	— 7 to v. 32	Joel 2 to v. 15	— 5
26	e	— 2 v. 15	— 7 v. 32	— 3	— 6
27	f	Amos — 1	— 8 to v. 21	Amos — 2	Phil. — 1
28	g	— 2	— 8 v. 21	— 3	— 2
29	A	— 3	— 9	— 4	— 3
30	b	— 5	— 10 to v. 22	— 6	— 4
31	c	— 7	— 10 v. 22	— 8	Colos. — 1

A TABLE OF LESSONS FOR NOVEMBER.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1st Lesson.	2d Lesson.	1st Lesson.	2d Lesson.
1 d		Amos — 8	John 10 v. 22	Amos — 9	Co os. — 1
2 e		— 9	— 11 to v. 30	Obad. — 1	— 2
3 f		Jonah — 1	— 11 v. 30	Jonah — 2	— 3
4 g		— 3	— 12 to v. 29	— 4	— 4
5 A		Micah — 1	— 12 v. 20	Micah — 2	1 Thes. — 1
6 b		— 3	— 13	— 4	— 2
7 c		— 5	— 14	— 6	— 3
8 d		— 7	— 15	Nahum — 1	— 4
9 e		Nah'm — 2	— 16	— 3	— 5
10 f		Hab. — 1	— 17	Hab. — 2	2 Tnes. — 1
11 g		— 3	— 18	Zeph. — 1	— 2
12 A		Zeph. — 2	— 19	— 3	— 3
13 b		Hag. — 1	— 20	Hag. — 2	1 Tim. — 1
14 c		Zech. — 1	— 21	Zech. — 2	— 2, 3
15 d		— 3	Acts — 1	— 4	— 4
16 e		— 5	— 2	— 6	— 5
17 f		— 7	— 3	— 8	— 6
18 g		— 9	4 to v. 23	— 10	2 Tim. — 1
19 A		— 11	— 4 v. 23	— 12	— 2
20 b		— 13	5 to v. 17	— 14	— 3
21 c		Mal. — 1	— 5 v. 17	Mal. — 2	— 4
22 d		— 3	— 6	— 4	Titus — 1
23 e		Isa. — 1	7 to v. 30	Isa. — 2	— 2, 3
24 f		— 3	— 7 v. 30	— 4	Philem. —
25 g		— 5	8 to v. 26	— 6	Heb. — 1
26 A		— 7	— 8 v. 26	— 8	— 2
27 b		— 9	9 to v. 23	— 10 to v. 20	— 3
28 c		— 10 v. 20	— 9 v. 23	— 11	— 4
29 d		— 12	10 to v. 34	— 13	— 5
30 e	St. Andrew.	— 13	— 10 v. 34	— 14	— 6

A TABLE OF LESSONS FOR DECEMBER.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1st Lesson.	2d Lesson.	1st Lesson.	2d Lesson.
1 f		Isa. — 14	Acts 11 to v. 19	Isa. — 15	Heb. — 7
2 g		— 16	— 11 v. 19	— 17	— 8
3 A		— 18	— 12	— 19	— 9
4 b		— 20, 21	13 to v. 14	— 22	— 10
5 c		— 23	— 13 v. 14	— 24	— 11
6 d		— 25	14 to v. 19	— 26	— 12
7 e		— 27	— 14 v. 19	— 28	— 13
8 f		— 29	— 15	— 30	James — 1
9 g		— 31	16 to v. 14	— 32	— 2
10 A		— 33	— 16 v. 14	— 34	— 3
11 b		— 35	17 to v. 16	— 36	— 4
12 c		— 37	— 17 v. 16	— 38	— 5
13 d		— 39	18 to v. 18	— 40	1 Pet. — 1
14 e		— 41	— 18 v. 18	— 42	— 2
15 f		— 43	19 to v. 21	— 44	— 3
16 g		— 45	— 19 v. 21	— 46	— 4
17 A		— 47	20 to v. 17	— 48	— 5
18 b		— 49	— 20 v. 17	— 50	2 Pet. — 1
19 c		— 51	— 21	— 52	— 2
20 d		— 53	— 22	— 54	— 3
21 e	St. Thomas.	— 54	— 23	— 55	Rev. — 1
22 f		— 55	— 24	— 56	— 2
23 g		— 57	— 25	— 58	— 3
24 A		— 59	— 26	— 60	— 4
25 b	Christ. Day.	—	—	—	—
26 c	St. Stephen.	— 60	27 to v. 21	— 61	— 7
27 d	St. John E.	— 61	— 27 v. 21	— 62	— 15
28 e		— 62	28 to v. 17	— 63	— 16
29 f		— 63	— 28 v. 17	— 64	— 20
30 g		— 64	Matt. — 24	— 65	— 21
31 A		— 65	— 25	— 66	— 22

RULES AND TABLES PERTAINING TO THE CALENDAR.

RULES FOR FINDING THE LORD'S DAYS AND THE CHRIS- TIAN FESTIVALS.

EASTER-DAY (on which the rest depend) is always the First *Sunday* after the Full Moon, which happens upon, or next after, the Twenty-first day of *March*; and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after.

Advent-Sunday is always the nearest *Sunday* to the Thirtieth day of *November*, whether before or after.

<i>Septuagesima</i> <i>Sexagesima</i> <i>Quinquagesima</i> <i>Quadragesima</i>	}	<i>Sunday</i> is	{	<i>Nine</i> <i>Eight</i> <i>Seven</i> <i>Six</i>	}	Weeks before <i>Easter</i> .
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<i>Ascension-Day</i> <i>Whit-Sunday</i> <i>Trinity-Sunday</i>	}	is	{	<i>Forty Days</i> <i>Seven Weeks</i> <i>Eight Weeks</i>	}	after <i>Easter</i> .
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Besides all the *Lord's days* throughout the year, the week days commonly called *Christmas day*, *Epiphany*, *Ash-Wednesday*, *Good Friday*, and *Ascension-Day*, (the same having severally become commemorative of the *Nativity*, *Manifestation*, *Fasting*, *Crucifixion*, and *Exaltation* of our Lord JESUS CHRIST,) may also be observed as days of special devotion, with such services as are hereinafter set forth.

The appointment of *Fasts* or *Thanksgivings* in any particular congregation is left to the discretion of its church session; but when it is deemed expedient that they should be general, the call for them must be judged of by the *Presbytery*, or *Synod*, or *General Assembly*. And if at any time the *Civil Authority* should appoint a *Fast* or *Thanksgiving*, it is the duty of the *Ministers* and *People* of our *Communion*, as we live under a *Christian government*, to pay all due respect to the same.

A TABLE TO FIND EASTER-DAY,
FROM THE PRESENT TIME TILL THE YEAR 1899, INCLUSIVE.

Golden Numbers.	Days of the Month.	Sunday Letters.
XIV.	March 21	C
III.	22	D
	23	E
XI.	24	F
	25	G
XIX.	26	A
VIII.	27	B
	28	C
XVI.	29	D
V.	30	E
	31	F
XIII.	April 1	G
II.	2	A
	3	B
X.	4	C
	5	D
XVIII.	6	E
VII.	7	F
	8	G
XV.	9	A
IV.	10	B
	11	C
XII.	12	D
I.	13	E
	14	F
IX.	15	G
	16	A
XVII.	17	B
VI.	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the year in the first column of the Table against which stands the day of the Paschal Full Moon; then look at the third column for the Sunday Letter next after the day of the Full Moon; and the day of the month standing against that Sunday Letter is *Easter-Day*. If the Full Moon happen upon a Sunday, then (according to the first rule) the next Sunday after is *Easter-Day*.

To find the Golden Number, or Prime, add 1 to the year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but, if nothing remain, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the year 1899, inclusive, add to the year of our Lord its fourth part, omitting fractions, divide the sum by 7, and, if there be no remainder, then A is the Sunday Letter; but, if any number remain, then the Letter standing against that number in the small annexed Table is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

Note, That, in all Bissextile or Leap Years, the Letter found as above will be the Sunday Letter from the intercalated day exclusive, to the end of the year.

ANOTHER TABLE TO FIND EASTER,
TILL THE YEAR 1899, INCLUSIVE.

Golden Numbers.	SUNDAY LETTERS.							
	A	B	C	D	E	F	G	
I.	Apr. 16	17	18	19	20	14	15	<p>TO make use of the preceding Table, find the Sunday Letter for the Year in the uppermost line, and the Golden Number, or Prime, in the column of Golden Numbers, and against the Prime, in the same line, under the Sunday Letter, you have the Day of the Month on which <i>Easter</i> falleth that year. But</p> <p><i>Note</i>, That the name of the Month is set on the left hand, or just with the figure, and followeth not as in other Tables, by descent, but collaterally.</p>
II.	Apr. 9	3	4	5	6	7	8	
III.	Mar. 26	27	28	29	23	24	25	
IV.	Apr. 16	17	11	12	13	14	15	
V.	Apr. 2	3	4	5	6	Mar. 31	Apr. 1	
VI.	Apr. 23	24	25	19	20	21	22	
VII.	Apr. 9	10	11	12	13	14	8	
VIII.	Apr. 2	3	Mar. 28	29	30	31	Apr. 1	
IX.	Apr. 16	17	18	19	20	21	22	
X.	Apr. 9	10	11	5	6	7	8	
XI.	Mar. 26	27	28	29	30	31	25	
XII.	Apr. 16	17	18	19	13	14	15	
XIII.	Apr. 2	3	4	5	6	7	8	
XIV.	Mar. 26	27	28	22	23	24	25	
XV.	Apr. 16	10	11	12	13	14	15	
XVI.	Apr. 2	3	4	5	Mar. 30	31	Apr. 1	
XVII.	Apr. 23	24	18	19	20	21	22	
XVIII.	Apr. 9	10	11	12	13	7	8	
XIX.	Apr. 2	Mar. 27	28	29	30	31	Apr. 1	

A TABLE OF THE DAYS ON WHICH EASTER WILL FALL
FOR THIRTY-EIGHT YEARS, BEING THE TIME OF TWO CYCLES OF THE MOON.

Years of our Lord.	Golden Number.	The Epact.	Sunday Letter.	Easter-Day.	Years of our Lord.	Golden Number.	The Epact.	Sunday Letter.	Easter-Day.
1843	1	0	A	Apr. 16	1862	1	0	E	Apr. 20
1844	2	11	G F	— 7	1863	2	11	D	— 5
1845	3	22	E	Mar. 23	1864	3	22	C B	Mar. 27
1846	4	3	D	Apr. 12	1865	4	3	A	Apr. 16
1847	5	14	C	— 4	1866	5	14	G	— 1
1848	6	25	B A	— 23	1867	6	25	F	— 12
1849	7	6	G	— 8	1868	7	6	E D	— 21
1850	8	17	F	Mar. 31	1869	8	17	C	Mar. 28
1851	9	28	E	Apr. 20	1870	9	28	B	Apr. 17
1852	10	9	D C	— 11	1871	10	9	A	— 9
1853	11	20	B	Mar. 27	1872	11	20	G F	Mar. 31
1854	12	1	A	Apr. 16	1873	12	1	E	Apr. 13
1855	13	12	G	— 8	1874	13	12	D	— 5
1856	14	23	F E	Mar. 23	1875	14	23	C	Mar. 28
1857	15	4	D	Apr. 12	1876	15	4	B A	Apr. 16
1858	16	15	C	— 4	1877	16	15	G	— 1
1859	17	26	B	— 24	1878	17	26	F	— 21
1860	18	7	A G	— 8	1879	18	7	E	— 13
1861	19	18	F	Mar. 31	1880	19	18	D C	Mar. 28

A TABLE OF THE LORD'S DAYS,
ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

Easter-Day.	Sundays after Epiphany.	Septuag. Sunday.	First Day of Lent.	Ascension Day.	Whit-Sunday.	Sundays after Trinity.	Advent-Sunday.
Mar. 22	1	Jan. 18	Feb. 4	Apr. 30	May 10	27	Nov. 29
— 23	1	— 19	— 5	May 1	— 11	27	— 30
— 24	1	— 20	— 6	— 2	— 12	27	Dec. 1
— 25	2	— 21	— 7	— 3	— 13	27	— 2
— 26	2	— 22	— 8	— 4	— 14	27	— 3
— 27	2	— 23	— 9	— 5	— 15	26	Nov. 27
— 28	2	— 24	— 10	— 6	— 16	26	— 28
— 29	2	— 25	— 11	— 7	— 17	26	— 29
— 30	2	— 26	— 12	— 8	— 18	26	— 30
— 31	2	— 27	— 13	— 9	— 19	26	Dec. 1
Apr. 1	3	— 28	— 14	— 10	— 20	26	— 2
— 2	3	— 29	— 15	— 11	— 21	26	— 3
— 3	3	— 30	— 16	— 12	— 22	25	Nov. 27
— 4	3	— 31	— 17	— 13	— 23	25	— 28
— 5	3	Feb. 1	— 18	— 14	— 24	25	— 29
— 6	3	— 2	— 19	— 15	— 25	25	— 30
— 7	3	— 3	— 20	— 16	— 26	25	Dec. 1
— 8	4	— 4	— 21	— 17	— 27	25	— 2
— 9	4	— 5	— 22	— 18	— 28	25	— 3
— 10	4	— 6	— 23	— 19	— 29	24	Nov. 27
— 11	4	— 7	— 24	— 20	— 30	24	— 28
— 12	4	— 8	— 25	— 21	— 31	24	— 29
— 13	4	— 9	— 26	— 22	June 1	24	— 30
— 14	4	— 10	— 27	— 23	— 2	21	Dec. 1
— 15	5	— 11	— 28	— 24	— 3	24	— 2
— 16	5	— 12	Mar. 1	— 25	— 4	24	— 3
— 17	5	— 13	— 2	— 26	— 5	23	Nov. 27
— 18	5	— 14	— 3	— 27	— 6	23	— 28
— 19	5	— 15	— 4	— 28	— 7	23	— 29
— 20	5	— 16	— 5	— 29	— 8	23	— 30
— 21	5	— 17	— 6	— 30	— 9	23	Dec. 1
— 22	6	— 18	— 7	— 31	— 10	23	— 2
— 23	6	— 19	— 8	June 1	— 11	23	— 3
— 24	6	— 20	— 9	— 2	— 12	22	Nov. 27
— 25	6	— 21	— 10	— 3	— 13	22	— 28

Note. That in a Bissextile or Leap-Year, the number of Sundays after Epiphany will be the same as if *Easter-Day* had fallen one day later than it really does. And, for the same reason, one day must, in every Leap-Year, be added to the day of the month given by the Table for *Septuagesima Sunday*, and for the first day of Lent; unless the Table gives some day in the month of March for it; for, in that case, the day given by the Table is the right day.

A TABLE TO FIND EASTER-DAY,
FROM THE YEAR 1900 TO THE YEAR 2199, INCLUSIVE.

Golden Number.	Days of Month.	Sunday Letter.	Golden Number.	Days of Month.	Sunday Letter.
XIV.	Mar. 22	D		Apr. 9	A
III.	— 23	E	XV.	— 10	B
	— 24	F	IV.	— 11	C
XI.	— 25	G		— 12	D
	— 26	A	XII.	— 13	E
XIX.	— 27	B	I.	— 14	F
VIII.	— 28	C		— 15	G
	— 29	D	IX.	— 16	A
XVI.	— 30	E	XVII.	— 17	B
V.	— 31	F		— 18	C
	Apr. 1	G		— 19	D
XIII.	— 2	A		— 20	E
II.	— 3	B		— 21	F
	— 4	C		— 22	G
X.	— 5	D		— 23	A
	— 6	E		— 24	B
XVII.	— 7	F		— 25	C
VII.	— 8	G			

THE Golden Numbers in the foregoing Calendar will point out the days of the Paschal Full Moons till the year of our Lord 1900; at which time, in order that the Ecclesiastical Full Moons may fall nearly on the same days with the real Full Moons, the Golden Numbers must be removed to different days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used as is necessary for finding the Paschal Full Moons and the Feast of *Easter*, from the year 1900 to the year 2199, inclusive. This Table is to be made use of, in all respects, as the first Table, before inserted, for finding *Easter* till the year 1899.

GENERAL TABLES
FOR FINDING THE DOMINICAL OR SUNDAY LETTER,
AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900			2300	2500	2600	2700
2000			2400			2800
2900	3000	3100	3300	3400	3500	3700
		3200			3600	
3800	3900	4100	4200	4300	4500	4600
	4000			4400		
4700	4900	5000	5100	5300	5400	5500
4800			5200			5600
5700	5800	5900	6100	6200	6300	6500
		6000			6400	
6600	6700	6900	7000	7100	7300	7400
	6800			7200		
7500	7700	7800	7900			8300
7600			8000	8100	8200	8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given year of our Lord, add to the year its fourth part, omitting fractions, and also the number, which, in Table I. standeth at the top of the column wherein the number of hundreds contained in that given year is found: divide the sum by 7, and, if there be no remainder, then A is the Sunday Letter; but, if any number remain, then the Letter which standeth under that number at the top of the Table is the Sunday Letter.

TABLE II.

1	2	3	1	2	3	1	2	3
Years of our Lord.			Years of our Lord.			Years of our Lord.		
B	1600	0	B	4000	10	B	6400	20
	1700	1		4100	11		6500	21
	1800	1		4200	12		6600	22
	1900	2		4300	12		6700	23
B	2000	2	B	4400	12	B	6800	22
	2100	2		4500	13		6900	23
	2200	3		4600	13		7000	24
	2300	4		4700	14		7100	24
B	2400	3	B	4800	14	B	7200	24
	2500	4		4900	14		7300	25
	2600	5		5000	15		7400	25
	2700	5		5100	16		7500	26
B	2800	5	B	5200	15	B	7600	26
	2900	6		5300	16		7700	26
	3000	6		5400	17		7800	27
	3100	7		5500	17		7900	28
B	3200	7	B	5600	17	B	8000	27
	3300	7		5700	18		8100	28
	3400	8		5800	18		8200	29
	3500	9		5900	19		8300	29
B	3600	8	B	6000	19	B	8400	29
	3700	9		6100	19		8500	0
	3800	10		6200	20		&c.	
	3900	10		6300	21			

TO find the month and days of the month to which the Golden Numbers ought to be prefixed in the Calendar in any given year of our Lord, consisting of entire hundred years, and in all the intermediate years betwixt that and the next hundredth year following, look in the second column of Table II. for the given year, consisting of entire hundreds, and note the number or cipher which stands against it in the third column; then in Table III. look for the same number in the column under any given Golden Number, which, when you have found, guide your eye sideways to the left hand, and in the first column you will find the month and the day to which that Golden Number ought to be prefixed in the Calendar, during that period of one hundred years.

The Letter B, prefixed to certain hundredth years in Table II., denotes those years which are still to be accounted Bissextile or Leap Years in the new Calendar; whereas all the other hundredth years are to be accounted only common years.

TABLE III.

Paschal Full Moon.		Sunday Letters.	THE GOLDEN NUMBERS.																
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
March	21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
	22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
	23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
	24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
	25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
	26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
	27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
	28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
	29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
	30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
	31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April	1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
	2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
	3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
	4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
	5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
	6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
	7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
	8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
	9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
	10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24
	11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25
	12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
	13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
	14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
	15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
	16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
	17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
	17	B																	
	18	C	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
	18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3

**A TABLE OF PSALMS, HISTORIES, PROPHECIES, GOSPELS, AND
EPISTLES, FOR ALL THE LORD'S DAYS THROUGHOUT THE YEAR.
ACCORDING TO THE SACRED CANON.**

Sundays.		MORNING.			EVENING.		
		<i>Psalms.</i>	<i>Histories.</i>	<i>Gospels.</i>	<i>Psalms.</i>	<i>Prophecies.</i>	<i>Epistles.</i>
January.	1	1, 2, 3	Genesis — 1	John 1 to v. 18	4, 5	Isaiah 1 to v. 20	Rom. 1 to v. 21
	2	6, 7	— 2	Luke — 1, 16-56	8	— 2	— 4
	3	9	— 3	Matt. — 1	10, 11	— 5 to v. 17	— 5
	4	12	— 4	Luke 2 to v. 20	13, 14	— 6	— 6
	5	15, 16	— 6	Mark — 1	17	— 7, 10-25	— 7
February.	1	18	— 7	John — 1, 19-51	19	— 9	— 8
	2	20, 21	— 8	Matt. — 4	22	— 11	— 12
	3	23	— 9 to v. 19	John 3 to v. 21	24	— 25	— 13
	4	25, 26	— 12	— 4 to v. 26	27	— 26	— 14
	5	28, 29	— 21	Luke — 4, 16-37	30	— 35	— 15 to v. 13
March.	1	31	— 22	— 5 to v. 26	32, 33	— 38	1 Cor. 1 to v. 25
	2	34	— 28	John — 5, 19-47	35	— 40	— 2
	3	36	— 37 to v. 28	Matt. 12 to v. 21	37	— 41	— 3
	4	38	— 43	— 5 to v. 50	39	— 42	— 12
	5	40	— 47 to v. 12	— 6 to v. 18	41	— 43	— 13
April.	1	42, 43	— 49	— 6, 19-34	44	— 44	— 14 to v. 20
	2	45, 46	Exodus — 1	— 7	47	— 45	— 15 to v. 20
	3	48, 49	— 3	— 11	50	— 48	— 15, 20-58
	4	51	— 5	— 12 to v. 21	52	— 49	2 Cor. — 4
	5	53, 54	— 7	— 13 to v. 30	55	— 51	— 5
May.	1	56, 57	— 12	— 13, 33-58	58	— 52	— 6
	2	59	— 14	— 9, 18-35	60, 61	— 53	— 12
	3	62, 63	— 15	— 10 to v. 20	64	— 54	Galatians 3
	4	65	— 16 to v. 19	— 14, 14-30	66, 67	— 55	— 5
	5	68	— 40, 17-38	John — 6, 35-59	69, 70	— 58	Ephesians 1
June.	1	71	Deut. — 1	Matt. — 16	72	— 59	— 2
	2	73	— 4, 13-40	— 17 to v. 21	74	— 60	— 3
	3	75, 76	— 9	— 18 to v. 10	77	— 61	— 4
	4	78, 79	— 32	Luke 10 to v. 14	80	— 62	— 6
	5	81	— 34	John — 7, 14-31	82, 83	— 63	Philipp. 2
July.	1	84, 85	Joshua — 3	— 7, 32-52	86, 87	— 64	— 3
	2	88	— 10	Luke 10, 15-42	89	— 65	Colossians 3
	3	90	— 24	— 11 to v. 13	91, 92	Jer. — 14, 7-22	1 Thess. 5
	4	93, 94	Judges — 4	— 12 to v. 21	95, 96	— 17, 5-7	2 Thess. 2
	5	97, 98	— 7	— 12, 22-48	99, 100	— 31 to v. 10	1 Tim. 6
August.	1	101, 102	Ruth — 1	John 9 to v. 25	103	— 33 to v. 16	Hebrews 2
	2	104	— 2	— 10 to v. 18	105	Lam. 3, 12-59	— 3
	3	106	1 Samuel — 3	— 11, 19-46	107	— 4	— 4
	4	108, 109	— 12	— 12, 12-36	110, 111	Ezekiel — 1	— 10
	5	112, 113	— 15 to v. 13	— 13	114, 115	— 10	— 11
Sept.	1	116, 117	— 17	— 14	118	— 33 to v. 20	— 12
	2	119, 1-4	2 Samuel — 7	— 15	119, 25-48	— 34, 11-30	James 1
	3	119, 49-72	— 12 to v. 13	— 16	119, 73-96	— 37 to v. 14	— 2
	4	119, 97-120	1 Kings 3, 1-15	— 17	119, 121-144	— 43 to v. 1	1 Peter 1
	5	119, 145-100	— 6, 11-33	— 18 to v. 27	119, 161-170	— 47 to v. 1	— 2
October.	1	120	— 9 to v. 14	Luke 13 to v. 25	121	Daniel — 2	2 Peter 3
	2	122	— 17	— 23, 26-49	123	— 3	1 John 1
	3	124	— 18, 17-46	John 19, 25-47	125	— 6	— 3
	4	126	— 19	— 20 to v. 18	127	— 9	2 John
	5	128	2 Kings — 2	Luke 24, 13-35	129	Hosca — 6	3 John
Nov.	1	130	— 5 to v. 19	John 20, 19-31	131	— 14	Jude
	2	132	— 19	— 21	133, 134	Joel — 2	Rev. — 1
	3	135	Ezra — 3	Acts — 1, 1-14	135	Amos 5 to v. 15	— 3
	4	137, 138	Neh. — 8	— 2 to v. 21	139	Micah — 4	— 5
	5	140	Esther — 5	— 2, 22-47	141	— 6	— 6
Dec.	1	142	— 6	— 6	143	Hab. — 3	— 14
	2	144	— 7	— 9 to v. 22	145	Haggai — 2	— 19
	3	146	Job — 1	— 11 to v. 18	147	Zech. — 13	— 20
	4	148	— 2	— 14, 40	149	— 14	— 21
	5	150	— 42	— 25	150	Mal. — 3	— 22

THE ORDER FOR DAILY MORNING PRAYER.

At the beginning of MORNING PRAYER, the Minister will read some one or more of these sentences of the Scriptures that follow. And then he may say that which is written after the said sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Ezek. xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. Psalm li. 3.

Hide thy face from my sins, and blot out all mine iniquities. Psalm li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalm li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Joel ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. Dan. ix. 9, 10.

MORNING PRAYER.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Jer. x. 24, Psalm vi. 1.

Repent ye; for the kingdom of heaven is at hand. Matt. iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. Luke xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. Psalm cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and

MORNING PRAYER.

meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying:

¶ A General Confession of Sin to be made by the People with the Minister.

ALMIGHTY and most merciful Father;
We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name Amen.

MORNING PRAYER.

¶ A Declaration of Absolution or Remission of Sins, to be pronounced by the Minister alone.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore we beseech him to grant us true repentance, and his Holy Spirit, that these things may please him, which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ And then will be offered the Lord's Prayer, by the Minister and the People.

OUR Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. *Amen.*

MORNING PRAYER.

¶ Then likewise he may say,

O Lord, open thou our lips.

People. And our mouth shall show forth thy praise.

¶ Here, all standing up, the Minister will say,

Glory be to the Father, and to the Son, and to the Holy Ghost;

People. As it was in the beginning, is now, and ever shall be, world without end.

Minister. Praise ye the Lord.

¶ Then will be said or sung this Psalm following, except some other have been appointed by the Minister.

VENITE, EXULTEMUS DOMINO. Psalm xcvi.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and show ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To-day if ye will hear his voice, harden

MORNING PRAYER.

not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swear in my wrath: that they should not enter into my rest.

¶ Then may follow the Psalms in order as they are arranged in the Psalter. And after the Psalm, or Psalms, the GLORIA PATRI.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then the Minister will read the first lesson taken out of the Old Testament, as is arranged in the Calendar.

¶ And after that will be said or sung the Hymn called Te Deum Laudamus.

TE DEUM LAUDAMUS.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubim, and Seraphim: continually do cry,

Holy, holy, holy: Lord God of Sabaoth;
Heaven and earth are full of the majesty:
of thy glory.

MORNING PRAYER.

The glorious company of the Apostles:
praise thee.

The goodly fellowship of the Prophets:
praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the
world: doth acknowledge thee;

The Father: of an infinite majesty;

Thine honourable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the
Father.

When thou tookest upon thee to deliver
man: thou didst not abhor the Virgin's
womb.

When thou hadst overcome the sharpness
of death: thou didst open the kingdom of
Heaven to all believers.

Thou sittest at the right hand of God: in
the Glory of the Father.

We believe that thou shalt come: to be
our Judge.

We therefore pray thee, help thy ser-
vants: whom thou hast redeemed with thy
precious blood.

Make them to be numbered with thy
Saints: in glory everlasting.

O Lord, save thy people: and bless thine
heritage.

Govern them: and lift them up for ever.

Day by day: we magnify thee;

MORNING PRAYER.

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

¶ Or this Psalm. LAUDATE DOMINUM. Psalm cxlviii.

O PRAISE the Lord of heaven: praise him in the height.

Praise him, all ye angels of his: praise him, all his host.

Praise him, sun and moon: praise him, all ye stars and light.

Praise him, all ye heavens: and ye waters that are above the heavens.

Let them praise the Name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

Praise the Lord upon earth: ye dragons, and all deeps;

Fire and hail, snow and vapours: wind and storm, fulfilling his word;

Mountains and all hills: fruitful trees and all cedars;

MORNING PRAYER.

Beasts and all cattle: worms and feathered fowls;

Kings of the earth and all people: princes and all judges of the world;

Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

He shall exalt the horn of his people; all his saints shall praise him: even the children of Israel, even the people that serveth him.

¶ Then the Minister will read the Second Lesson, taken out of the New Testament. And after that will be sung the Hymn following.

BENEDICTUS. St. Luke i. 68.

BLESSED be the Lord God of Israel: for he hath visited and redeemed his people; And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we, being delivered out of the hand

MORNING PRAYER.

of our enemies: might serve him without fear,

In holiness and righteousness before him: all the days of our life.

And thou, Child, shall be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Psalm, JUBILATE DEO. Psalm c.

O BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

MORNING PRAYER.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

¶ Then will be said The APOSTLES' CREED by the Minister and People, standing.

I Believe in God the Father Almighty,
Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ And after that the Litany, or else these Prayers following, 'he Minister first pronouncing,

The Lord be with you.

People. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

People. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

MORNING PRAYER.

People. And take not thy Holy Spirit from us.

¶ Then will follow the Collect for the day, and after that these Collects and Prayers following.

A collect for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

A Prayer for the President of the United States, and all in Civil Authority.

O LORD, our heavenly Father, high and mighty, King of kings, Lord of lords, the blessed and only Potentate, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favor to behold thy chosen servant our

MORNING PRAYER.

Chief Magistrate, his counsellors, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. Endue them plenteously with heavenly gifts; grant them in health, peace, and godliness to rule; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A Prayer for Ministers and Congregations.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Pastors, and other Ministers, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth,

MORNING PRAYER.

and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

¶ Here will be offered any Special Prayers or Thanksgivings.

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

MORNING PRAYER.

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

¶ Then will follow a Hymn, selected by the Minister, if there is to be a Sermon; And the Sermon ended, another Hymn will be sung, and the Minister will offer suitable prayer and dismiss the People with the Benediction.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore *Amen.*

Here endeth the Order for Morning Prayer.

THE ORDER FOR

DAILY EVENING PRAYER.

¶ At the beginning of EVENING PRAYER the Minister will read some one or more of the Sentences of Scripture placed before the MORNING PRAYER, or of those which here follow.

GRACE be unto you and peace from God the Father, through our Lord Jesus Christ. *Amen.*

Our help is in the name of the Lord: who hath made heaven and earth. Psalm cxxiv. 8.

From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the Lord of hosts. Mal. i. 11.

The Lord is in his holy temple: let all the earth keep silence before him. Hab. ii. 20.

God is a Spirit: and they that worship him must worship him in spirit and in truth. John iv. 24.

All things are naked and opened unto the eyes of him with whom we have to do. Heb. iv. 13.

He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi. 6.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Psalm cxlv. 18.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my Strength and my Redeemer. Psalm xix. 14, 15.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. xii. 1.

Thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones.

And if we say that we have no sin, we deceive ourselves and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 8, 9.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Prov. xxviii. 13.

And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. 1 John ii. 1.

EVENING PRAYER.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. iv. 16.

¶ To which he may add the Exhortation, as in the Morning Prayer.

¶ And then will follow this General Confession of Sin by the People with the Minister.

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ The Absolution or Remission of Sins to be declared by the Minister alone.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may

EVENING PRAYER.

turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore we beseech him to grant us true repentance, and his Holy Spirit, that these things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ The People will answer here, and at the end of every Prayer,
Amen.

¶ And then the Minister and People will offer the Lord's Prayer.

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

¶ Then likewise the Minister may say :

O Lord, open thou our lips.

People. And our mouth shall show forth thy praise.

EVENING PRAYER.

¶ Here, all standing up, the Minister will say,

Glory be to the Father, and to the Son,
and to the Holy Ghost;

People. As it was in the beginning, is
now, and ever shall be, world without end.

¶ And then will be said or sung this Psalm following, or some other,
as appointed by the Minister.

BONUM EST CONFITERI. Psalm xcii.

IT is a good thing to give thanks unto the
Lord: and to sing praises unto thy
Name, O Most Highest;

To tell of thy loving-kindness early in the
morning: and of thy truth in the night sea-
son;

Upon an instrument of ten strings, and
upon the lute: upon a loud instrument, and
upon the harp.

For thou, Lord, hast made me glad
through thy works: and I will rejoice in
giving praise for the operations of thy
hands.

¶ Then may follow the Psalms in order as arranged in the Psalter,
together with the GLORIA PATRI.

¶ Then the Minister will read a Lesson of the Old Testament ac-
cording to the Calendar.

¶ And after that will be said or sung this song following.

MAGNIFICAT. Luke i.

MY soul doth magnify the Lord: and my
spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of
his handmaiden.

For behold, from henceforth: all genera-
tions shall call me blessed.

EVENING PRAYER.

For he that is mighty hath magnified me:
and holy is his Name.

And his mercy is on them that fear him:
throughout all generations.

He hath showed strength with his arm:
he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat:
and hath exalted the humble and meek.

He hath filled the hungry with good things:
and the rich he hath sent empty away.

He remembering his mercy hath holpen
his servant Israel: as he promised to our
forefathers, Abraham and his seed, for ever.

¶ Or else this Psalm.

CANTATE DOMINO. Psalm xcviij.

O SING unto the Lord a new song: for
he hath done marvellous things.

With his own right hand, and with his
holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his
righteousness hath he openly showed in the
sight of the heathen.

He hath remembered his mercy and truth
toward the house of Israel: and all the ends
of the world have seen the salvation of our
God.

Show yourselves joyful unto the Lord, all
ye lands: sing, rejoice, and give thanks.

EVENING PRAYER.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O show yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

¶ Then the Minister will read a Lesson of the New Testament according to the Calendar. And after that will be sung this song following.

NUNC DIMITTIS. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

¶ Or else this Psalm.

BENEDIC, ANIMA MEA. Psalm ciii.

PRAISE the Lord, O my soul: and all that is within me, praise his holy Name.

Praise the Lord, O my soul: and forget not all his benefits:

Who forgiveth all thy sin: and healeth all thine infirmities;

Who saveth thy life from destruction:

EVENING PRAYER.

and crowneth thee with mercy and loving-kindness.

O praise the Lord, ye Angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

¶ Then will be said the Apostles' Creed, by the Minister and People standing.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day he rose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

EVENING PRAYER.

¶ And after that these Prayers following, the Minister first pronouncing,

The Lord be with you.

People. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us,

People. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

People. And take not thy Holy Spirit from us.

¶ Then will be offered the Collect for the day, and after that the Collects and Prayers following.

A Collect for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace, which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

A Collect for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

EVENING PRAYER.

A Prayer for the President of the United States, and all in Authority.

O LORD, our heavenly Father, high and mighty King of kings, Lord of lords, the Blessed and only Potentate, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favor to behold thy chosen servant our Chief Magistrate, his counsellors and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way. Endue them plenteously with heavenly gifts; grant them in health, peace, and godliness to rule; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A Prayer for Ministers and Congregations.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Pastors, and other Ministers, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for

EVENING PRAYER.

all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

¶ Here will be offered any Special Prayers or Thanksgivings which the occasion requires.

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech

EVENING PRAYER.

thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

A Prayer of St. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are met together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

¶ And then, if there is to be a Sermon, a Hymn will be sung, as appointed by the Minister; and after the Sermon will follow another suitable Hymn and a Prayer, together with the Benediction.

2 Cor. xiii. 4.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order for Evening Prayer.

THE LITANY,

OR GENERAL SUPPLICATION.

¶ To be used in Morning Prayer, or in the Lord's-day Service, or else as a separate Service after a Selected Psalm, Lesson, and Hymn, and before a Sermon.

O GOD the Father of Heaven, have mercy upon us miserable sinners.

O God the Father of Heaven, have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Son, Redeemer of the world, have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take

THE LITANY.

thou vengeance of our sins; spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride; vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

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By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve all Christian Rulers and Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Pastors and Ministers of the Church with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to put an end to all sects and scandals, and to send forth faithful laborers into thy harvest;

We beseech thee to hear us, good Lord.

THE LITANY.

That it may please thee to bless and keep
all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all
nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an
heart to love and fear thee, and diligently to
live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy
people increase of grace to hear meekly thy
Word, and to receive it with pure affection,
and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the
way of truth all such as have erred, and are
deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen
such as do stand; and to comfort and help
the weak-hearted; and to raise up those who
fall; and finally to beat down Satan under
our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succor, help,
and comfort, all who are in danger, neces-
sity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all
who travel by land or by water, all women in
the perils of child-birth, all sick persons,

THE LITANY.

and young children; and to show thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world; have mercy upon us.

O Lamb of God, who takest away the sins of the world; grant us thy peace.

THE LITANY.

¶ The Minister may, at his discretion, omit all that follows to the Prayer, "We humbly beseech thee, O Father," &c.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then will the Minister, and the People with him, offer the Lord's Prayer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Lord, deal not with us according to our sins.

Neither reward us according to our iniquities.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; Mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against

THE LITANY.

us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honor.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favorably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

O Lord, let thy mercy be showed upon us;

As we do put our trust in thee.

THE LITANY.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honor and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ Here may be offered any SPECIAL PRAYERS or THANKSGIVINGS which the occasion requires.

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

¶ Then will follow a Hymn and the Sermon, or else the Lord's day Service placed next after this, as will be directed by the Minister.

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE ORDER FOR
DIVINE SERVICE
ON
THE LORD'S DAY.

¶ On the Lord's day, as on other days, the Minister may use the Order for Daily Prayer, Morning and Evening; but for the Principal Divine Service, after Morning Prayer, or omitting Morning Prayer, he will use this Order ensuing, in connection with the Office of the Lord's Supper, when there is to be a Communion.

¶ At the beginning of the ensuing Service will be said or sung this Psalm following, or some Proper Psalm for the day, together with the GLORIA PATRI.

LETATUS SUM. Psalm cxxii.

I WAS glad when they said unto me.
We will go into the house of the Lord.
Our feet shall stand in thy gates: O Jerusalem.

O pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls: and plenteousness within thy palaces.

For my brethren and companions' sakes:
I will now say, Peace be within thee.

GLORIA PATRI.

Glory be to the Father, and to the Son.
and to the Holy Ghost;

As it was in the beginning, is now, and
ever shall be: world without end. Amen.

DIVINE SERVICE ON THE LORD'S DAY.

¶ And after the Minister has offered this Collect following, the People may say with him the Lord's Prayer.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power and the glory, For ever and ever. *Amen.*

¶ Then will the Minister rehearse the Ten Commandments of the Law; and the People may, after every Commandment, ask God's mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth.

THE COMMANDMENTS.

GOD spake these words, and said; I am the Lord thy God:

/ Thou shalt have no other gods before me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

2 *Minister.* Thou shalt not make to thyself any graven image, nor the likeness of any

DIVINE SERVICE ON THE LORD'S DAY.

thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

3 *Minister.* Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

4 *Minister.* Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

5 *Minister.* Honor thy father and thy mother;

DIVINE SERVICE ON THE LORD'S DAY.

that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

6 *Minister.* Thou shalt not kill.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

7 *Minister.* Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

8 *Minister.* Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

9 *Minister.* Thou shalt not bear false witness against thy neighbor.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

10 *Minister.* Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbor's.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

† And the Minister may add our Lord's Summary of the Law and the Prophets, with the Collect following.

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and

DIVINE SERVICE ON THE LORD'S DAY.

great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then will be offered the Collect of the day, or some petition suited to its lessons. And immediately after the Collect, the Minister will read the EPISTLE, and then the GOSPEL, naming before each the chapter and verse at which he will begin to read.

¶ Then will the Minister pronounce the Eight Beatitudes or Blessings of the Gospel; and the People standing may, after every blessing, declare the reason given for the same, as followeth.

AND Jesus opened his mouth and taught his disciples, saying:

Blessed are the poor in spirit:

People. For theirs is the kingdom of heaven.

Minister. Blessed are they that mourn:

People. For they shall be comforted.

Minister. Blessed are the meek:

People. For they shall inherit the earth.

Minister. Blessed are they which do hunger and thirst after righteousness:

People. For they shall be filled.

DIVINE SERVICE ON THE LORD'S DAY.

Minister. Blessed are the merciful:

People. For they shall obtain mercy.

Minister. Blessed are the pure in heart:

People. For they shall see God.

Minister. Blessed are the peace-makers:

People. For they shall be called the children of God.

Minister. Blessed are they which are persecuted for righteousness' sake:

People. For theirs is the kingdom of heaven.

¶ Then may be sung, all standing, GLORIA IN EXCELSIS, as followeth.

GLORY be to God on high, and on earth
peace, good will towards men. We
praise thee, we bless thee, we worship thee,
we glorify thee, we give thanks to thee for
thy great glory, O Lord God, heavenly
King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus
Christ; O Lord God, Lamb of God, Son of
the Father, that takest away the sins of the
world, have mercy upon us. Thou that
takest away the sins of the world, have
mercy upon us. Thou that takest away the
sins of the world, receive our prayer. Thou
that sittest at the right hand of God the
Father, have mercy upon us.

For thou only art holy; thou only art the
Lord; thou only, O Christ, with the Holy
Ghost, art most high in the glory of God
the Father. Amen.

DIVINE SERVICE ON THE LORD'S DAY.

¶ Then the Minister and People standing, will say the Apostles' Creed; wherein the words, "He descended into hell," are understood to mean that he continued in the state of the dead, and under the power of death, until the third day.

I BELIEVE in God the Father Almighty,
Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; the Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

¶ Or this, (called the NICENE CREED,) when there is to be a Communion.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds; God of God, Light of Light, very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate

DIVINE SERVICE ON THE LORD'S DAY.

by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third day he rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

¶ Then will be offered the Litany, or other General Prayer, together with such Special Prayers as in the Minister's judgment are requisite and fitting.

¶ And then, a Hymn having been sung, will follow the Sermon, after silent prayer for God's Blessing upon the Preaching of the Word.

CLEANSE the heart and the lips of thy servant, O Almighty God, as thou didst cleanse the lips of thy prophet with a burning coal from thine altar, and vouchsafe, by thy gracious Spirit, so to purify him, that he may worthily and faithfully

COLLECTS, ASCRIPTIONS, AND BENEDICTIONS.

proclaim thy Holy Gospel; through Christ our Lord. Amen.

¶ And when the Sermon is ended, if there is to be a Communion, the Minister will proceed as in the Order for the Administration of the Lord's Supper. But, if there is to be no Communion, he will conclude the service with a Prayer and Hymn suited to the Sermon, and with the Benediction.

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy Name; through Jesus Christ our Lord. Amen.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Here endeth the Order for Divine Service on the Lord's Day.

¶ Collects, Ascriptions, and Benedictions, to be used at the end of any Divine Service by the discretion of the Minister.

O GOD, Holy Ghost, Sanctifier of the faithful, visit we pray thee, this congregation with thy love and favor; enlighten their minds more and more with the light of the everlasting gospel; graft in their hearts a love of the truth; increase in them

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true religion; nourish them with all goodness; and of thy great mercy, keep them in the same, O blessed Spirit; Whom with the Father and the Son together, we worship and glorify as one God, world without end.
Amen.

DIRECT us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting

COLLECTS, ASCRIPTIONS, AND BENEDICTIONS.

forth of thy glory; through Jesus Christ our Lord. *Amen.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

NOW unto the King, Eternal, Immortal, invisible, the only wise God, be honor and glory for ever and ever. *Amen.*

NOW unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Amen.*

NOW unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end. *Amen.*

NOW the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his

COLLECTS, EPISTLES, AND GOSPELS.

will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.*

THE Lord bless you and keep you: the Lord cause his face to shine upon you, and be gracious unto you: the Lord lift up the light of his countenance upon you, and give you peace. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all ever more. *Amen.*



THE COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR.



The First Sunday in Advent.

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to

THE FIRST SUNDAY IN ADVENT.

judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth within thee and the Holy Ghost, now and ever. *Amen.*

¶ This Collect may be repeated every day, with the other Collects in Advent, until the Nativity.

THE EPISTLE. Romans xiii. 8.

OWE no man anything, but to love one another: for he that loveth another hath fulfilled the Law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the Law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE FIRST SUNDAY IN ADVENT.

THE GOSPEL. Matt. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest! And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the Prophet of Nazareth of Galilee. And Jesus went into the temple

THE SECOND SUNDAY IN ADVENT.

of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The Second Sunday in Advent.

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

THE EPISTLE. Romans xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we, through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind and one mouth glorify God,

THE SECOND SUNDAY IN ADVENT.

even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the LORD, all ye Gentiles; and laud him, all ye people. And again Esaias saith, There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

THE GOSPEL. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and

THE THIRD SUNDAY IN ADVENT.

lift up your heads; for your redemption draweth nigh. And he spake to them a parable. Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.



The Third Sunday in Advent.

THE COLLECT.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

THE THIRD SUNDAY IN ADVENT.

THE EPISTLE. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified; but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

THE GOSPEL. Matt. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: and blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went

THE FOURTH SUNDAY IN ADVENT.

ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The Fourth Sunday in Advent.

THE COLLECT.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom, with thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

THE EPISTLE. Phil. iv. 4.

REJOICE in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every

THE FOURTH SUNDAY IN ADVENT.

thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

THE GOSPEL. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth One among you, whom ye know not; He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

THE NATIVITY OF CHRIST.

The Nativity, or Birth-day of Christ.

THE COLLECT.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE EPISTLE. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who (being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power,) when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?

THE NATIVITY OF CHRIST.

And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

THE GOSPEL. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent

THE SUNDAY AFTER CHRISTMAS.

from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only-begotten of the Father,) full of grace and truth.

The Sunday after Christmas-day.

THE COLLECT.

ALmighty God, whose only-begotten Son appeared in our nature, born of a woman, and made under the law; Grant, we beseech thee, that as he was made in outward things like to us, so we may be inwardly renewed after his image, through the same Jesus Christ our Lord. *Amen.*

THE SUNDAY AFTER CHRISTMAS.

THE EPISTLE. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God, through Christ.

THE GOSPEL. Matt. i. 18.

THE birth of Jesus Christ was on this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is

THE CIRCUMCISION OF CHRIST.

conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.) Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS.

The Circumcision of Christ.

THE COLLECT.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the Law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

THE CIRCUMCISION OF CHRIST.

THE EPISTLE. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the Circumcision only, or upon the Uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the Circumcision only, but also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the Law, but through the righteousness of faith. For if they which are of the Law are heirs, faith is made void, and the promise made of none effect.

THE GOSPEL. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now

THE EPIPHANY.

go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

¶ The same Collect, Epistle, and Gospel may serve for every day after, unto the Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

THE EPIPHANY.

THE EPISTLE. Eph. iii 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known, by the Church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in

THE EPIPHANY.

whom we have boldness and access with confidence by the faith of him.

THE GOSPEL. Matt. ii. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star which they saw in the East went before them, till it came and stood over where the

THE FIRST SUNDAY AFTER THE EPIPHANY.

young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The First Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your

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mind, that ye may prove what is that good and acceptable, and perfect will of God For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

THE GOSPEL. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding

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and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The Second Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait

THE SECOND SUNDAY AFTER THE EPIPHANY.

on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

THE GOSPEL. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after

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the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The Third Sunday after the Epiphany.

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

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THE EPISTLE. Rom. xii. 16.

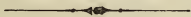
BE not wise in your own conceits. Repense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE GOSPEL. Matt. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him,

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I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.



The Fourth Sunday after the Epiphany.

THE COLLECT.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; Grant to us

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such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord
Amen.

THE EPISTLE. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

THE GOSPEL. Matt. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, inso-much that the ship was covered with the waves; but he was asleep. And his disciples came to him and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the

THE FIFTH SUNDAY AFTER THE EPIPHANY.

waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The Fifth Sunday after the Epiphany.

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power: through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are

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called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs; singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks to God and the Father by him.

THE GOSPEL. Matt. xiii. 24.

THE Kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

The Sixth Sunday after the Epiphany.

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the Sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE. 1 John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the Law; for sin is the transgression of the Law. And ye know that He was manifested to take away our

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sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

THE GOSPEL. Matt. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in

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heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima, or the Third Sunday before Lent.

THE COLLECT.

O LORD, we beseech thee favorably to hear the prayers of thy people; that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncer-

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tainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.

THE GOSPEL. Matt. xx. 1.

THE Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man

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a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.

The Sunday called Sexagesima, or the Second Sunday before Lent.

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

THE SECOND SUNDAY BEFORE LENT.

THE EPISTLE.. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is

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offended, and I burn not? If I must needs glory, I will glory of the things which concern my infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

THE GOSPEL. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe

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and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

THE COLLECT.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

THE EPISTLE. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tink-

THE NEXT SUNDAY BEFORE LENT.

ling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE NEXT SUNDAY BEFORE LENT.

THE GOSPEL. Luke xviii. 31.

THEN Jesus took unto him the twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging; and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him; and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath

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saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise unto God.

The first day of Lent, commonly called Ash-Wednesday.

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ This Collect may be read every day in Lent, after the Collect for the day.

¶ At Morning Prayer, the Litany being ended, will be said the following Prayers.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who

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wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ Then may the people say this that followeth, after the Minister.

TURN thou us, O good Lord, and so shall we be turned. Be favorable, O Lord, Be favorable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation

THE FASTING OF CHRIST.

of thy blessed Son, Jesus Christ our Lord.
Amen.

THE EPISTLE. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the LORD your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

THE GOSPEL. Matt. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, they have

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their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

The First Sunday in Lent.

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such temperance, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end.
Amen.

THE EPISTLE. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I

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have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE GOSPEL. Matt. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man

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shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the LORD thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan! for it is written, Thou shalt worship the LORD thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

The Second Sunday in Lent.

THE COLLECT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and

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inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forwarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

THE GOSPEL. Matt. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same

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coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me! But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Third Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble suppliants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord.
Amen.

THE EPISTLE. Eph. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleep-

est, and arise from the dead, and Christ shall give thee light.

THE GOSPEL. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry

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places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

The Fourth Sunday in Lent.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Gal. iv. 21.

TELL me, ye that desire to be under the Law, do ye not hear the Law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free.

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woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

THE GOSPEL. John vi. 1.

JESUS went over the Sea of Galilee, which is the Sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were

diseased. And Jesus went up into a mountain and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that

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Jesus did, said, This is of a truth that Prophet that should come into the world.

The Fifth Sunday in Lent.

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new

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testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

THE GOSPEL. John viii. 46.

JESUS said. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonor me. And I seek not mine own glory: there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God. Yet ye have not known him; but I know him: and if I should say, I

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know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day; and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I AM. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal

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• with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

THE GOSPEL. Matt. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is

not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the LORD appointed me. And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do

with that just man; for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified! And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified! When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children! Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and

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smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted

in God; let him deliver him now, if he will have him: for he said, I am the son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli! Eli! lama sabachthani?* that is to say, My God! my God! why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God.

Monday before Easter.

FOR THE EPISTLE. Isa. lxii. 1.

WHO is this that cometh from Edom,
with dyed garments from Bozrah?
this that is glorious in his apparel, travel-
ling in the greatness of his strength? I
that speak in righteousness, mighty to save.
Wherefore art thou red in thine apparel,
and thy garments like him that treadeth in
the wine-fat? I have trodden the wine-
press alone; and of the people there was
none with me: for I will tread them in
mine anger, and trample them in my fury;
and their blood shall be sprinkled upon my
garments, and I will stain all my raiment.
For the day of vengeance is in mine heart,
and the year of my redeemed is come.
And I looked, and there was none to help;
and I wondered that there was none to
uphold: therefore mine own arm brought
salvation unto me; and my fury, it upheld
me. And I will tread down the people in
mine anger, and make them drunk in my
fury, and I will bring down their strength
to the earth. I will mention the loving-
kindnesses of the LORD, and the praises of
the LORD, according to all that the LORD
hath bestowed on us, and the great good-
ness towards the house of Israel, which he
hath bestowed on them according to his
mercies, and according to the multitude of

his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest; so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our Father, our Redeemer; thy

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Name is from everlasting. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

THE GOSPEL. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and when-

soever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said,

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Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn, they went out into the Mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow

twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again; (for their eyes were heavy;) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us

go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And

the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy. And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming

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himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

FOR THE EPISTLE. Isa. l. 5.

THE Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame, and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I

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know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the LORD, that obeyeth the voice of his servants, that walketh in darkness, and hath no light? let him trust in the Name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

THE GOSPEL. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that

Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (For he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him! Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him! And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon

him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they

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that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi! Eloi! lama sabachthani?* which is, being interpreted, My God! my God! why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain, from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly, this man was the Son of God.

Wednesday before Easter.

THE EPISTLE. Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at

all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every præcept to all the people according to the Law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the Law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the Holy Place every year with blood of others; (for then must he often have suffered since the foundation of the world;) but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them

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that look for him shall he appear the second time without sin unto salvation.

THE GOSPEL. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and

found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among

you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are

two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then

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Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him.

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And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say, that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.



Thursday before Easter.

THE EPISTLE. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which

are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this

cause many are weak and sickly among you and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

THE GOSPEL. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus

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ne was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him. No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison:) Pilate therefore, willing to release Jesus, spake again to them. But they cried, say-

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ing, Crucify him! Crucify him! And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us! and to the hills, Cover us! For if they do these things in a green tree, what shall be done in the dry? And there were also two others, malefactors, led with him to be put to death. And when they

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were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the tem-

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ple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The Crucifixion of Christ, commonly called Good Friday.

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive

GOOD FRIDAY.

our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word: and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE. Heb. x. 1.

THE Law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remem-

brance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when He cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the Law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their

sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

THE GOSPEL. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the

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purple robe. And Pilate said unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him! Crucify him! Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out,

Away with him! away with him! crucify him! Pilate saith unto them. Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.

These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and

his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

The Burial of Christ, commonly called Easter-Even.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Pet. iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of

THE BURIAL OF CHRIST.

God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.

THE GOSPEL. Matt. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepul-

chre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

The Resurrection of Christ, commonly called Easter-Day.

¶ At Morning Prayer, instead of the Psalm, "O come, let us sing," &c., these anthems may be sung or said.

CHRIST our Passover is sacrificed for us: therefore let us keep the feast;

Not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

CHRIST being raised from the dead, dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom. vi. 9.

THE RESURRECTION OF CHRIST.

CHRIST is risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. 1 Cor. xv. 20.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Christ Jesus our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. Col. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the

EASTER-DAY.

earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them.

THE GOSPEL. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, they have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the

MONDAY IN EASTER-WEEK.

dead. Then the disciples went away again unto their own home.

Monday in Easter-week.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR THE EPISTLE. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) that Word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John

preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

THE GOSPEL. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have

one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which would have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself. And

TUESDAY IN EASTER-WEEK.

they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

THE COLLECT.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing

TUESDAY IN EASTER-WEEK.

us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect: through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

FOR THE EPISTLE. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning

that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses. Beware therefore, lest that come upon you, which is spoken of in the Prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

THE GOSPEL. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you! But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see, for a spirit hath not flesh and bones, as ye see me

THE FIRST SUNDAY AFTER EASTER.

have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The First Sunday after Easter.

THE COLLECT.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us to put away the leaven of malice and wickedness, that we may always serve thee in pure-

ness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God, hath not life.

THE SECOND SUNDAY AFTER EASTER.

THE GOSPEL. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you! And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you! as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

The Second Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavor ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

THE SECOND SUNDAY AFTER EASTER.

THE EPISTLE. 1 Peter ii. 19.

THIS is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

THE GOSPEL. John x. 11.

JESUS said, I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and

THE THIRD SUNDAY AFTER EASTER.

careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

The Third Sunday after Easter.

THE COLLECT.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

THE EPISTLE. 1 Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gen-

THE THIRD SUNDAY AFTER EASTER.

tiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king.

THE GOSPEL. John xvi. 16.

JESUS said to his disciples, A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not

THE FOURTH SUNDAY AFTER EASTER.

see me; and again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after Easter.

THE COLLECT.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

THE FOURTH SUNDAY AFTER EASTER.

THE EPISTLE. James i. 17.

EVERY good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls.

THE GOSPEL. John xvi. 5.

JESUS said unto his disciples, Now I go my way to Him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more;

THE FIFTH SUNDAY AFTER EASTER.

of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

The Fifth Sunday after Easter.

THE COLLECT.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

THE EPISTLE.. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man

THE FIFTH SUNDAY AFTER EASTER.

beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

THE GOSPEL. John xvi. 23.

VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come

THE ASCENSION OF CHRIST.

into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

The Ascension-day.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE ASCENSION OF CHRIST.

FOR THE EPISTLE. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud

THE ASCENSION OF CHRIST.

received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

THE GOSPEL. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe; In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following.

Sunday after Ascension-day.

THE COLLECT.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 1 Peter iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

WHIT-SUNDAY.

THE GOSPEL. John xv. 26, *and part of*
chap. xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whit-Sunday.

THE COLLECT.

O ETERNAL God, who, according to thy faithful promise, didst send the Holy Ghost, on the day of Pentecost; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ

WHIT-SUNDAY.

Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians,

THE COMING OF THE HOLY GHOST.

we do hear them speak in our tongues the wonderful works of God.

THE GOSPEL. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me.

MONDAY IN WHITSUN-WEEK.

These things have I spoken unto you, being yet present with you. But the Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so do I.

Monday in Whitsun-week.

THE COLLECT.

O GOD, who didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all

MONDAY IN WHITSUN-WEEK.

things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts x. 34.

THEN Peter opened his mouth, and said,
Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) that Word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God. even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained

MONDAY IN WHITSUN-WEEK.

of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

THE GOSPEL. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved dark

TUESDAY IN WHITSUN-WEEK.

ness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

THE COLLECT.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts viii. -14.

WHEN the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them; only they

TUESDAY IN WHITSUN-WEEK.

were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

THE GOSPEL. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

The First Sunday after Pentecost, called Trinity-Sunday.

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

FOR THE EPISTLE. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit: and behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And

TRINITY-SUNDAY.

out of the throne proceeded lightnings, ~~and~~ thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honor, and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created.

THE GOSPEL. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said

unto him Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even

the Son of Man which is in heaven, And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life.



The First Sunday after Trinity.

THE COLLECT.

O God, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 John iv. 7.

BELOVED, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so

THE FIRST SUNDAY AFTER TRINITY.

loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

THE GOSPEL. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And

there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died; and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the Prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And

THE SECOND SUNDAY AFTER TRINITY.

he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.

The Second Sunday after Trinity.

THE COLLECT.

O LORD, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of com-

THE SECOND SUNDAY AFTER TRINITY.

passion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

THE GOSPEL. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them;

THE THIRD SUNDAY AFTER TRINITY.

I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

The Third Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Pet. v. 5.

ALL of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the

THE THIRD SUNDAY AFTER TRINITY.

humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

THE GOSPEL. Luke xv. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying

THE FOURTH SUNDAY AFTER TRINITY.

unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and search diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the Angels of God over one sinner that repenteth.

The Fourth Sunday after Trinity.

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord.
Amen.

THE FOURTH SUNDAY AFTER TRINITY.

THE EPISTLE. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same, in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE GOSPEL. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake

THE FIFTH SUNDAY AFTER TRINITY.

a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The Fifth Sunday after Trinity.

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Peter iii. 8.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for

THE FIFTH SUNDAY AFTER TRINITY.

evil, or railing for railing; but contrariwise, blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

THE GOSPEL. Luke v. 1.

IT came to pass, that, as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon

THE SIXTH SUNDAY AFTER TRINITY.

answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes; and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after Trinity.

THE COLLECT.

O GOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises,

THE SIXTH SUNDAY AFTER TRINITY.

which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

THE GOSPEL. Matt. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees,

THE SEVENTH SUNDAY AFTER TRINITY.

ye shall in no case enter into the Kingdom of Heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name,

THE SEVENTH SUNDAY AFTER TRINITY.

increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. vi. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

THE GOSPEL. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send

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them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

The Eighth Sunday after Trinity.

THE COLLECT.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. *Amen.*

THE EIGHTH SUNDAY AFTER TRINITY.

THE EPISTLE. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

THE GOSPEL. Matt. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto

THE NINTH SUNDAY AFTER TRINITY.

me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven.

The Ninth Sunday after Trinity.

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them, and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Nei-

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ther be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

THE GOSPEL. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do; for my lord taketh away from

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me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four-score. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after Trinity.

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble suppliants; and that they may obtain their petitions, make them to ask such things as shall

THE TENTH SUNDAY AFTER TRINITY.]

please thee; through Jesus Christ our Lord.
Amen.

THE EPISTLE. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

THE ELEVENTH SUNDAY AFTER TRINITY.

THE GOSPEL. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.

THE COLLECT.

O GOD, who declarest thy Almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy

THE ELEVENTH SUNDAY AFTER TRINITY.

gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures. And that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with

THE TWELFTH SUNDAY AFTER TRINITY.

me. Therefore whether it were I or they so we preach, and so ye believed.

THE GOSPEL. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner! I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Twelfth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down

THE TWELFTH SUNDAY AFTER TRINITY.

upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

THE EPISTLE. 2 Cor. iii. 4.

SUCH trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

THE GOSPEL. Mark vii. 31.

JESUS, departing from the coasts of 'Tyre and Sidon, came unto the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one

THE THIRTEENTH SUNDAY AFTER TRINITY.

that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

THE GOSPEL. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired

to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the

morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.



The Fourteenth Sunday after Trinity.

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. v. 16.

I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the Law.

Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

THE GOSPEL. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering

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said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way; thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the Law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the

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world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

THE GOSPEL. Matt. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them? Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was

not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity.

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succor, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father

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of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.

THE GOSPEL. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young

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man, I say unto thee, Arise. And he that was dead sat up, and began to speak; and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

THE COLLECT.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 1.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

THE GOSPEL. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room: lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall

THE EIGHTEENTH SUNDAY AFTER TRINITY.

oe abased; and he that humbleth himself shall be exalted.

The Eighteenth Sunday after Trinity.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that you come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

THE GOSPEL. Matt. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them,

THE NINETEENTH SUNDAY AFTER TRINITY.

which was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.



The Nineteenth Sunday after Trinity.

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct

THE NINETEENTH SUNDAY AFTER TRINITY.

and rule our hearts; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your

THE NINETEENTH SUNDAY AFTER TRINITY.

mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

THE GOSPEL. Matt. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

The Twentieth Sunday after Trinity.

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

THE GOSPEL. Matt. xxii. 1.

JESUS said, The Kingdom of Heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to

THE TWENTIETH SUNDAY AFTER TRINITY.

the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen.

The Twenty-first Sunday after Trinity.

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE GOSPEL. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth;

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The Twenty-second Sunday after
Trinity.

THE COLLECT.

LORD, we beseech thee to keep thy house hold the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name; through Jesus Christ our Lord.
Amen.

THE EPISTLE. Phil. i. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

THE GOSPEL. Matt. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the Kingdom of Heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after Trinity.

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

which we ask faithfully we may obtain effectually; through Jesus Christ our Lord.
Amen.

THE EPISTLE. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

THE GOSPEL. Matt xxii. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their

wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled and left him, and went their way.

The Twenty-fourth Sunday after
Trinity.

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

THE EPISTLE. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

THE GOSPEL. Matt. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And be-

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

hold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Twenty-fifth Sunday after Trinity.

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord.
Amen.

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

FOR THE EPISTLE. Jer. xxiii. 5.

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

THE GOSPEL. John vi. 5.

WHEN Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him: for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ If there be any more Sundays before Advent Sunday, the service of some of those Sundays that were omitted after the Epiphany, may be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

THE COLLECTION FOR THE POOR, AND OTHER PIOUS PURPOSES.

¶ Sentences of Holy Scripture to be read while the Deacons are collecting the charitable gifts of the People for the Poor, and other pious purposes.

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xx. 35.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19, 20.

Whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets. Matt. vii. 12.

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 2 Cor. viii. 9.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

The harvest truly is great, but the laborers are few: pray ye therefore the Lord of

the harvest, that he would send forth laborers into his harvest. Luke x. 2.

How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things. Rom. x. 15.

If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things? 1 Cor. ix. 11.

Do ye not know, that they who minister about holy things live of the things of the temple; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 Cor. ix. 13, 14.

Every man according as he purposeth in his heart, *so let him give*, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap. Gal. vi. 6, 7.

As we have opportunity, let us do good unto all men; especially unto them that are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi. 6, 7.

Charge them that are rich in this world,

that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17—19.

God is not unrighteous, that he will forget your work and labor of love; which ye have showed toward his Name, in that ye have ministered unto the saints, and do minister. Heb. vi. 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

Verily I say unto you, Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. Matt. xxv. 40.

He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again. Prov. xix. 17.

Blessed is he that considereth the poor: the Lord shall deliver him in the time of trouble. Ps. xli. 1.

THE ORDER OF THE
ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.

- ¶ The Holy Communion, or Supper of the Lord, is frequently to be celebrated; but how often, may be determined by the Pastor and Elders of each congregation, as they shall judge most for edification.
- ¶ Such as are found to be ignorant and scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's Supper, may and ought to be kept from that Sacrament, by the power which Christ hath left in his Church, until they receive instruction, and manifest their reformation.
- ¶ When the Minister giveth warning for the celebration of the Communion, (which he shall always do upon the Lord's day immediately preceding,) it is proper that either then, or on some day of the week, something concerning that Sacrament, and the due preparation thereunto, be taught after the manner of this following Exhortation.

DEARLY beloved, on —— day next we purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty

God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in Holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbors; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according

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to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation.

And because it is desirable that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

But though we thus speak, let none of you be discouraged who lie under a troubled conscience; seeing that even one who doubteth of his being in Christ, and of his due preparation to this holy Sacrament, may have true interest in Him, though he be not yet assured thereof; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desires to be found in Christ, and to depart from iniquity; in which case (because promises are made, and this Sacrament is ap-

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pointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labor to have his doubts resolved; and so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.

¶ And at such times also the Minister may exhort any that are negligent in coming to the Communion, after this manner:

DEARLY beloved brethren, on — we intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest you, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so

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easily accepted and allowed before God. If any may say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly

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food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our Heavenly Father.

¶ At the time of the celebration of the Communion, the Sermon being ended, and the charitable offerings collected, (if any have been appointed,) the Minister will offer this following Prayer for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Magistrates, and especially thy servants our Rulers and Governors in this land, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Pastors and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly

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and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ Then the Minister will appoint one of the Communion Hymns to be sung.

¶ And after the Hymn, the Communicants being then conveniently placed for receiving the Sacrament, and the Table having a fair linen cloth upon it, the bread in plates and the wine in cups, the Minister, standing at the Table, will say,

Hear the Words of the Institution of this Holy Supper of our Lord, as they are given by his Apostle Paul, declaring unto us after what manner it is to be celebrated.

FOR I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he

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had given thanks he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

¶ And the same, as to him will seem fitting, he may thus explain and apply.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are

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guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives; and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with

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the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ And the minister is to give a Warning to this effect.

IF there be here present any profane or scandalous person, or any living in secret malice, envy, or other crime against God or his neighbor, let him yet awhile bewail his sins, and not come to this holy Table until he can, with a better conscience, trust in God's mercy, lest by his unworthy partaking of these mysteries, he only fall into greater condemnation.

¶ And after that, pausing a little, this Invitation,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly saying:

¶ A Confession of those who come to receive the Communion.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail

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our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honor and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ A Prayer of the Minister for those who come to the Communion.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ And he may also say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn unto him:

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COME unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. xi. 28.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.

Hear also what Saint Paul saith:

This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what Saint John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 John ii. 1, 2.

¶ And then, in the name of the Communicants, this Prayer following:

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be cleansed through his most precious body and blood, and that we may evermore dwell in him, and he in us. Amen.

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¶ Here, all standing up, the Minister will say :

Lift up your hearts.

Communicants. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Communicants. It is meet and right so to do.

¶ Then will the Minister say :

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, Holy Father, Almighty, Everlasting God, through Christ our Lord.

But chiefly are we bound to praise thee for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death, until his coming again.

¶ And then may be said or sung :

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven

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and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ After which the Minister proceeds, saying:

AND we most humbly beseech thee, O merciful Father, to hear us; and of thy infinite goodness vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine, that we receiving them, according to our Saviour Christ's institution, in remembrance of his blessed passion and precious death, his mighty resurrection and glorious ascension, and rendering unto thee all possible praise for the same; may by faith be made very partakers of his body and blood, with all his benefits, to our spiritual nourishment, and for the glory of thy holy Name. *Amen.*

¶ Then the Minister takes the Bread, and breaks it in the view of the people, saying:

OUR blessed Lord, the same night in which he was betrayed, having taken bread, and blessed and broken it, gave it to his disciples, as I, ministering in his name, give this bread unto you: saying, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

Here the Bread
is to be distributed.

Note. That during the time of the Communion, the Minister may repeat such comfortable Words of Holy Scripture as will help the hearts and minds of the Communicants to lay hold of that which, by outward signs, is the while unto their eyes and senses represented.

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And Note, That after each element has been distributed, silence may be kept a space for secret devotion. At which time also the Minister himself may communicate.

¶ When all have received the Bread, the Minister takes the Cup, saying:

AFTER the same manner our Saviour also took the cup; and having given thanks, as hath been done in his name, he gave it to the disciples, saying, This cup Here the Cup is to be given. is the New Testament in my blood, which is shed, for many, for the remission of sins: drink ye all of it.

¶ And when all have received both the Bread and the Wine, the Minister and People will offer the Lord's Prayer, and then this Thanksgiving:

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins,

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to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

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¶ Then will be sung GLORIA IN EXCELSIS, or some other proper Hymn, with the Doxology; after which the Minister will let them depart, with this or some like Blessing.

NOW the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the Everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. *Amen.*

¶ Sentences of Holy Scripture to be repeated, at intervals, in time of the Communion, as helps to the devotion of the Communicants.

THE bread which we break, is it not the communion of the body of Christ?
1 Cor. x. 16.

For the bread of God is he which cometh down from heaven, and giveth life unto the world. John. vi. 33.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth. John i. 14.

Behold the Lamb of God, which taketh away the sin of the world. John i. 29.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Isa. liii. 5.

All we like sheep have gone astray; we

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have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Isa. liii. 5.

For the Son of man is come to seek and to save that which is lost. Luke xix. 10.

Look unto me, and be ye saved, all the ends of the earth. Isa. xlv. 22.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. John vi. 37.

Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. John xv. 16.

Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Mark xi. 24.

According to your faith be it unto you. Matt. ix. 29.

Whoso eateth my flesh and drinketh my blood hath eternal life. John vi. 54.

To him that overcometh will I give to eat of the hidden manna. Rev. ii. 17.

Blessed is he that shall eat bread in the kingdom of God. Luke xiv. 15.

THE cup which we bless, is it not the communion of the blood of Christ? 1 Cor. x. 16.

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I am the Vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. John xv. 5.

Except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you. John vi. 53.

Eat, O friends; drink, yea, drink abundantly, O beloved. Sol. Song v. 1.

Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. John xv. 15.

Greater love hath no man than this, that a man lay down his life for his friends. John. xv. 13.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John iii. 1.

If ye endure chastening, God dealeth with you as with sons. Heb. xii. 7.

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. James i. 2, 3.

In the world ye shall have tribulation, but be of good cheer: I have overcome the world. John xvi. 33.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Luke xii. 32.

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I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Matt. xxvi. 29.

Blessed are they which are called to the marriage-supper of the Lamb. Rev. xix. 9.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. vii. 16, 17.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. iv. 13, 14.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. John xvii. 24.

¶ And after the Communion, before the Thanksgiving, some one or more of these Sentences.

AS ye have therefore received Christ Jesus the Lord, so walk ye in him. Col. xi. 6.

This is my commandment, that ye love

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one another, as I have loved you. John xv. 12.

Ye are my friends, if ye do whatsoever I command you. John xv. 14.

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. x. 21.

If any man will come after me, let him deny himself, and take up his cross and follow me. Matt. xvi. 24.

What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the Name of the Lord. Ps. cxvi. 12, 13.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Rev. i. 5, 6.

¶ As the Body and Blood of Christ are not corporally or carnally present in, with, or under the Bread and Wine in the Lord's Supper, and yet are spiritually present to the faith of the receivers, no less truly and really than the elements themselves are to their outward senses; so they that worthily communicate in the Sacrament of the Lord's Supper, do therein feed upon the Body and Blood of Christ, not after a corporal or carnal, but in a spiritual manner; yet truly and really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.

¶ The outward Elements in this Sacrament, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ; albeit, in substance and nature, they still remain truly, and only, Bread and Wine, as they were before.

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS.

- ¶ Baptism is not to be unnecessarily delayed; nor to be administered in any case, by any private person; but by a Minister of Christ, called to be the steward of the mysteries of God.
- ¶ Infants descending from parents, either both or but one of them, professing faith in Christ, and obedience to him, are, within the covenant of promise, and are to be baptized.
- ¶ After previous notice is given to the Minister, the Child to be baptized is to be presented at the Font, in the presence of the congregation, by one or both the Parents, signifying their desire that the Child may be baptized; and the Minister, having first been certified that the Child hath not already been baptized, will then use such words of instruction as here follow.

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse:

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

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¶ After the Gospel is read, the Minister will make some brief Exhortation upon the words of the Gospel.

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, laid his hands upon them, and blessed them. Doubt ye not, therefore, but earnestly believe that he will likewise favorably receive *these* present *Infants*, that he will embrace *them* with the arms of his mercy; and, as he hath promised in his holy Word, will give unto *them* the blessing of eternal life, and make *them* *partakers* of his everlasting kingdom.

But forasmuch as all men are conceived and born in sin, and our Saviour saith, None can enter into the Kingdom of God, except he be born anew of water and of the Holy Ghost: I beseech you to call upon God, the Father, through our Lord Jesus Christ, that of his bounteous mercy, he will grant to *these children* that thing which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and become living *members* of the same.

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¶ Then will the Minister say :

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these infants*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ And this.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and after the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst appoint Water for the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these children*; wash *them* and sanctify *them* with the Holy Ghost; that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that

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finally *they* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*

¶ Or this.

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succor, the life of those who believe, and the resurrection of the dead; We call upon thee for *these infants*, that *they*, coming to thy holy Baptism, may be regenerated and receive remission of sins. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *these infants* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ Then will the Minister speak unto the Parents on this wise.

DEARLY beloved, ye have brought *these children* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *them*, to release *them* from sin, to sanctify *them* with the Holy Ghost, to give *them* the Kingdom of Heaven, and everlasting life. Ye have heard also

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that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully, for your part, in the presence of this congregation, promise and answer to these questions.

¶ Then the Minister will say to the Parents, and each of them
answer as followeth.

DO ye believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And do ye believe in the Holy Ghost; the holy Catholic Church; the Communion of Saints; the Remission of sins; the Resurrection of the body; and everlasting life after death?

Answer. All this I steadfastly believe.

Minister. Will ye have this child baptized into this faith?

Answer. That is my desire.

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Minister. Will ye then teach this child the Word of God as contained in the Scriptures of the Old and New Testaments? and will ye pray with and for *him*, set a godly example before *him*, and endeavor, by all the means of God's appointment, to bring up this child in the nurture and admonition of the Lord?

Answer. I will, by God's help.

¶ Then will the Minister say,

O MERCIFUL God, grant that the old Adam in *these children* may be so buried, that the new man may be raised up in *them*.
Amen.

Grant that all sinful affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh.
Amen.

Grant that *these Parents*, dedicating to thee *their children* in thy most blessed covenant, may also be endued with heavenly wisdom and grace to be faithful, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins did shed out o

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his precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that *these children*, now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ Then will the Minister (taking the Child into his hands, or leaving it in the hands of the Parent,) ask of the Parents the name, and naming the Child after them, will pour water upon it, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then the Minister may say,

WE receive this Child into the congregation of Christ's flock; among his chosen followers; in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. *Amen.*

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¶ Then will the Minister say,

SEEING now, dearly beloved brethren, that *these children* are grafted into the body of Christ's Church, commended to his grace, and dedicated to his service, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *these Children* may lead the rest of *their* lives according to this beginning.

¶ Then may be said,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ Then will the Minister say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive *these Infants* into thy visible Church as *children* in thy family and *heirs* of thy kingdom. And humbly we beseech thee to grant, that *they*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, ma,

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crucify the old man, and utterly abolish the whole body of sin; and that, becoming thus *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom; through Christ our Lord. *Amen*

¶ And before the Parents depart the Minister will speak to them on this wise:

FORASMUCH as *these Infants* have been brought into the bosom of the visible Church, to be nourished and trained as *children* of God, and *heirs* of the kingdom of heaven, ye must remember that it is your parts and duties to see that *they* be taught, so soon as *they* be able to learn, what a solemn duty and blessed privilege are *theirs* by virtue of this sacrament, that when *they* come to the use of reason, *they* may not fall into ingratitude, and lose the grace of *their* baptism, but continue as living *members* of the body of Christ. And that *they* may know these things the better, ye shall call upon *them* to hear Sermons; and chiefly ye shall provide, that *they* may learn the Catechism, the Apostles' Creed, and the Lord's Prayer, and all other things which a Christian ought to know and believe to his soul's health; and that *these children* may be virtuously brought up to lead a godly and a Christian life;

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remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ Although Baptism is usually to be administered in the Church, in the presence of the Congregation; yet there may be cases when it will be expedient to administer this Sacrament in private houses; of which the Minister is to be the judge.

¶ When this Sacrament is administered in private houses, the Minister will use, besides the formula of Baptism, so much of the preceding service as, in his judgment, the time and exigence will suffer.

¶ The efficacy of Baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this Sacrament the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.

¶ Although it be a great sin to contemn or neglect this Sacrament, yet grace and salvation are not so inseparably annexed unto it as that none can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.

¶ Infants and young Children who have no living parents, or who have been apprenticed, or are in bondage, may be baptized when presented to the Minister by such Guardians, Masters, or Mistresses, as are themselves entitled to this Sacrament, and willing to make the promises made by Parents in the foregoing service.

THE CATECHISM:

THAT IS TO SAY,

AN INSTRUCTION, TO BE LEARNED BY BAPTIZED
CHILDREN AND OTHERS, BEFORE THEY COME
TO THE COMMUNION.

Note. That Children are to be taught to say the Lord's Prayer, the Ten Commandments, and the Creed, so soon as they can learn them, together with the Catechism following as the explication of what is contained in those formulas.

And Note. That besides this Catechism, which is commonly called the Shorter Catechism of the Westminster Assembly, the Larger Catechism of the same Assembly, and the whole Confession of Faith, are also recommended, as adopted by this Church, for the direction and assistance of Parents, Pastors, Teachers, Guardians, Masters and Mistresses, and others charged with the instruction of children and young persons.

THE LORD'S PRAYER.

Our Father which art in heaven,
Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth, as it is in
heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive
our debtors.

And lead us not into temptation, but
deliver us from evil.

For thine is the kingdom, and the power
and the glory, for ever. Amen.

THE TEN COMMANDMENTS.

GOD spake all these words, saying,

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Thou shalt not bow down thyself to them, nor serve them:

For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

And showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain;

For the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work:

THE CATECHISM.

But the seventh day is the Sabbath of the Lord thy God:

In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day.

Wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy Father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house,

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.



THE CREED.

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ, his only Son, our Lord,

THE CATECHISM.

Who was conceived by the Holy Ghost,
Born of the virgin Mary,
Suffered under Pontius Pilate,
Was crucified, dead, and buried;
He descended into hell:

The third day he arose again from the dead;

He ascended into heaven, and sitteth on the right hand of God the Father Almighty;

From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost;

The holy catholic Church;

The communion of saints;

The forgiveness of sins;

The resurrection of the body;

And the life everlasting. Amen.



THE CATECHISM.

Q. 1. *What is the chief end of man?*

A. Man's chief end is to glorify God, and to enjoy him for ever.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q. 4. *What is God?*

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. 6. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. *What are the decrees of God?*

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

Q. 9. *What is the work of creation?*

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. *How did God create man?*

A. God created man, male and female,

after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. 11. *What are God's works of providence?*

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q. 12. *What special act of providence did God exercise towards man in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

Q. 13. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of, the law of God.

Q. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?*

A. The sin whereby our first parents fell

from the estate wherein they were created was their eating the forbidden fruit.

Q. 16. *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 17. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.

Q. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Q. 19. *What is the misery of that estate whereinto man fell?*

A. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God having, out of his mere good

pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be God and man, in two distinct natures, and one person for ever.

Q. 22. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul; being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. 23. *What offices doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 24. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

Q. 25. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Q. 26. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. 27. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 28. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. 29. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 30. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. 32. *What benefits do they that are effectually called, partake of in this life?*

A. They that are effectually called, do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. 33. *What is justification?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone.

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. 35. *What is sanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. *What benefits do believers receive from Christ at death?*

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. 38. *What benefits do believers receive from Christ at the resurrection?*

A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man is, obedience to his revealed will.

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience was the moral law.

Q. 41. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. *What is the sum of the ten commandments?*

A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

Q. 43. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

Q. 45. *Which is the first commandment?*

A. The first commandment is, *Thou shalt have no other gods before me.*

Q. 46. *What is required in the first commandment?*

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Q. 47. *What is forbidden in the first commandment?*

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God, and the giving of that worship and glory to any other which is due to him alone.

Q. 48. *What are we specially taught by these words, "before me," in the first commandment?*

A. These words "before me" in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other god.

Q. 49. *Which is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and show*

ing mercy unto thousands of them that love me and keep my commandments.

Q. 50. *What is required in the second commandment?*

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

Q. 51. *What is forbidden in the second commandment?*

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. 52. *What are the reasons annexed to the second commandment?*

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 53. *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*

Q. 54. *What is required in the third commandment?*

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

Q. 55. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

Q. 56. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.*

Q. 58. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy Sabbath to himself.

Q. 59. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. 60. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the

seventh, his own example, and his blessing the Sabbath day.

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, *Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honor, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. 65. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing anything against the honor and duty which belongeth to every one in their several places and relations.

Q. 66. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity, (as far as it shall serve for God's glory and their own good,) to all such as keep this commandment.

Q. 67. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill.*

Q. 68. *What is required in the sixth commandment?*

A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

Q. 69. *What is forbidden in the sixth commandment?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

Q. 70. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.*

Q. 71. *What is required in the seventh commandment?*

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behaviour.

Q. 72. *What is forbidden in the seventh commandment?*

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Q. 73. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal.*

Q. 74. *What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the

wealth and outward estate of ourselves and others.

Q. 75. *What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth or outward estate.

Q. 76. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbor.*

Q. 77. *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

Q. 78. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbor's good name.

Q. 79. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.*

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to any thing that is his.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man, since the fall, is able in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Q. 83. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath, and curse, both in this life, and that which is to come.

Q. 85. *What doth God require of us that we may escape his wrath and curse due to us for sin?*

A. To escape the wrath and curse of God

due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after new obedience.

Q. 88. *What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in

holiness and comfort, through faith unto salvation.

Q. 90. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. 91. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit, in them that by faith receive them.

Q. 92. *What is a sacrament?*

A. A sacrament is a holy ordinance, instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Q. 93. *Which are the sacraments of the New Testament?*

A. The sacraments of the New Testament are, baptism, and the Lord's supper.

Q. 94. *What is baptism?*

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy

Ghost, doth signify and seal our ingrafting unto Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. *To whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church, are to be baptized.

Q. 96. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.

Q. 97. *What is required to the worthy receiving of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called, *The Lord's prayer*.

Q. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer, which is, *Our Father which art in heaven*, teacheth us to draw near to God, with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

Q. 101. *What do we pray for in the first petition?*

A. In the first petition, which is, *Hallowed be thy name*, we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. 102. *What do we pray for in the second petition?*

A. In the second petition, which is, *Thy*

kingdom come, we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, *Thy will be done in earth as it is in heaven*, we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, *Give us this day our daily bread*, we pray, that of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, *And forgive us our debts, as we forgive our debtors*, we pray that God, for Christ's sake, would freely pardon all our sins: which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, *And lead us not into temptation, but deliver us from evil*, we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*, teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him. And in testimony of our desire and assurance to be heard, we say, *Amen*.

THE ORDER OF
ADMISSION TO THE LORD'S SUPPER
OF
CHILDREN BAPTIZED AND COME TO YEARS
OF DISCRETION.

¶ Children born within the pale of the visible Church, and dedicated to God in Baptism, are under the inspection and government of the Church; and are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and privilege to come to the Lord's Supper.

¶ The years of discretion in young Christians cannot be precisely fixed, but must be left to the prudence of the Bishop and Elders of the Congregation, who are the proper judges of the qualifications of those to be admitted to the Lord's Table, and who shall examine them as to their knowledge and piety.

¶ When the candidates are to be publicly admitted to the Lord's Supper, (which may conveniently be done at the Service preparatory to that Sacrament,) they will appear in the presence of the Congregation, and the Pastor or Bishop will proceed on this wise:

Pastor.

OUR help is in the Name of the Lord;
Answer. Who hath made heaven and earth.

Pastor. Blessed be the name of the Lord;

Answer. Henceforth, world without end.

Pastor. Lord, hear our prayers.

Answer. And let our cry come unto thee.

ADMISSION TO THE LORD'S SUPPER.

The Pastor. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to receive these thy servants into thy visible Church, and hast made them partakers of thy covenant; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and heavenly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ Then will the Pastor say to the Candidates, and each one answer as followeth.

Pastor. Do ye here, in the presence of God, and of this congregation, adopt and confess that Christian faith wherein ye were baptized?

Candidate. I do.

Pastor. Do ye forsake the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that ye will not follow nor be led by them?

Candidate. I forsake them all, and by God's help will endeavor not to follow them nor to be led by them.

ADMISSION TO THE LORD'S SUPPER.

Pastor. Will ye then obediently keep God's holy will and commandments, and walk in the same all the days of your life?

Candidate. I will, God being my helper.

¶ Then the Pastor [laying his hand upon the head of every one severally in order kneeling before him, if such be his discretion,] will say :

DEFEND, O Lord, this thy Child [or, *these thy Servants*] with thy heavenly grace; that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

Let us pray.

ALMIGHTY and everliving God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, [upon whom we have now laid our hands, in token of thy favor and gracious goodness towards them.] Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

ADMISSION TO THE LORD'S SUPPER.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then the Pastor will bless them, saying,

THE blessing of God Almighty, the Father the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

THE MINISTRATION OF
PUBLIC BAPTISM OF ADULTS,
AND OF
SUCH AS ARE OUT OF THE VISIBLE CHURCH.

¶ Baptism is not to be administered to any that are out of the visible Church, and so strangers from the covenant of promise, till they profess their faith in Christ and obedience to him.

¶ When unbaptized persons apply for admission to the Church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith in the presence of the Congregation, and thereupon be baptized.

¶ The Candidates appearing in the presence of the Congregation, near to the Font, the Minister will say :

Hear the words of the Gospel, written by Saint John, in the third chapter, beginning at the first verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him,

How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ After which he may use this Exhortation following:

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive our great need of the grace signified by this Sacrament. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of St. Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the benefit we may reap thereby. For which cause Saint Peter the

Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he will favorably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* *partakers* of his everlasting kingdom.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ And this.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and after the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst appoint the element of Water for the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these thy Servants*; wash *them* and sanctify *them* with the Holy Ghost; that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of ever-

lasting life, there to reign with thee, world without end; through Jesus Christ our Lord.
Amen.

¶ Or this.

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succor, the life of those who believe, and the resurrection of the dead; We call upon thee for *these Persons*, that *they*, coming to thy holy Baptism, may be cleansed from their sins, and enter into the blessed company of thy faithful children. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *these Persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord.
Amen.

¶ Then the Minister will speak to the *Persons* to be baptized on this wise:

WELL-BELOVED, who are come hither desiring to be baptized, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the Kingdom of Heaven, and everlasting life. *Ye* have heard

also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, in the presence of this whole congregation, promise and answer to the following Questions.

¶ The Minister will then say to the *Persons* to be baptized, and each one answer as followeth :

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavor not to follow, nor be led by them.

Question. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I so believe.

Question. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Question. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

PUBLIC BAPTISM OF ADULTS.

¶ Then will the Minister pray,

O MERCIFUL God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all sinful affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever here have been dedicated to thee in this holy Sacrament, may also be endued with heavenly virtues, to walk in newness of life, and be everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin; and grant that *these Persons*, now to be baptized therein

may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord.
Amen.

¶ Then, the Person to be baptized will kneel down, and the Minister calling him by name, will pour water upon his forehead, saying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ Then will the Minister say,

WE receive this Person into the congregation of Christ's flock; as his chosen follower; and in pledge that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end.
Amen.

¶ Then will the Minister say,

SEEING now, dearly beloved brethren, that *these Persons* are grafted into the body of Christ's Church, commended to his grace, and dedicated to his service, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ Then may be said the Lord's Prayer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come
Thy will be done on earth, as it is in hea

ven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these Persons*; that, being truly born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *Servants*, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, world without end. *Amen.*

¶ Then, all standing up, the Minister, first speaking to the Congregation, will say,

FORASMUCH as these persons have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him, ye must remember that it is your part and duty to receive them as members of Christ, with kindly affection and brotherly love, and to walk with them in charity, knowing that whatsoever ye do unto the least of Christ's breth-

ren, even that ye do unto him. And so shall both they and ye together grow in grace and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

¶ And then, speaking to the baptized *Persons*, he will proceed to say :

AND as for you, who have now by baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ When any Adults, or Persons of riper years, have been thus baptized, they are then admitted to the Communion of the Church, and have a right to the Sacrament of the Lord's Supper.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

¶ Although Marriage is no Sacrament, nor peculiar to the Church of God, but common to mankind, and of public interest in every Commonwealth; yet it is proper that it be Solemnized by a lawful Minister, that he may give counsel from the Word of God, to those entering such new condition, and pray for a blessing upon them.

¶ Before the Solemnizing of Marriage between any persons, their purpose of Marriage should be sufficiently published; and it is enjoined on all Ministers to be careful, that in this matter they neither transgress the laws of God nor the laws of the community; and that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no just objections lie against their marriage.

¶ If the Banns are required by Law to be published by the Minister, it may be in the form following:

I publish the Banns of Marriage between M. of —, and N. of —. If any of you know cause, or just impediment, why these two persons should not be joined together in Matrimony, ye are to declare it. This is the first [second or third] time of asking.

¶ Marriage must always be Solemnized before a competent number of witnesses; and it may be solemnized at any time, except on a day of public humiliation; and we advise that it be not on the Lord's Day.

¶ When the parties present themselves for Marriage, they will stand together, the Man on the right hand and the Woman on the left; and the Minister will first say to the friends and witnesses present:

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in Matrimony;

which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which excellent estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained. Into this holy estate these two persons present come now to be joined. Therefore if any man can show any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also, speaking unto the Persons that shall be married, he will say :

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God; neither is their Matrimony lawful.

MATRIMONY.

¶ If no impediment be alleged, then will the Minister say unto the Man :

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the blessed estate of Matrimony? Wilt thou love her, comfort her, honor, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The Man will answer,

I will.

¶ Then will the Minister say unto the Woman :

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the blessed estate of Matrimony? Wilt thou obey him, love, honor, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ The Woman will answer,

I will.

¶ Then may the Minister say :

Who giveth this Woman to be married to this Man?

¶ Then will they give their Troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, will cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth :

I **M.** take thee **N.** to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to

cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ Then will they loose their hands; and the Woman with her right hand taking the Man by his right hand, will likewise say after the Minister :

I *N.* take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ Then will they again loose their hands; and the Man may give unto the Woman a Ring. And the Minister taking the Ring, may deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, may say :

WITH this Ring I thee wed; and with all my worldly goods I thee endow : In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Note. If the ceremony of the ring is not used, all that relates to it will be omitted.

¶ Then, the Man leaving the Ring upon the fourth finger of the Woman's left hand, the Minister will say :

Let us pray.

OUR Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not

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into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever. Amen.

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, [whereof this Ring given and received is a token and pledge,] and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ Or this.

O GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: Look mercifully upon these thy servants, that this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it

MATRIMONY.

even as his own flesh,) and also that this woman may be loving and faithful to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom: through Jesus Christ our Lord. *Amen.*

¶ Then will the Minister join their right hands together, and say,

Those whom God hath joined together let no man put asunder.

¶ Then will the Minister speak unto the Company :

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, [and have declared the same by giving and receiving a Ring, and by joining hands;] I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ And the Minister will add this Blessing :

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen*

MATRIMONY.

¶ Or this:

ALmighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

¶ An Instruction from the Scriptures concerning the duties of Husbands and Wives, which may be read by them.

ALL ye that are married, or that intend to take the excellent estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church:

for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married: Ye husbands, dwell with your wives according to knowledge; giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus: Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject

unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying: Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ The Minister is to keep a proper register for the names of all persons whom he unites in marriage, and of the time of their marriage, for the benefit of all whom it may concern. And he is to give a Certificate of the Marriage when required.

THE FORM OF
VISITATION OF THE SICK.

¶ When persons are sick, it is their duty, before their strength and understanding fail them, to send for their Minister, and to make known to him, with prudence, their spiritual state; and it is his duty to visit them, at their request, and to apply himself, with all tenderness and love, to administer some spiritual good to their souls.

¶ The Minister, coming into the sick man's house, may say,

PEACE be to this house, and to all that dwell in it.

¶ And kneeling down in the sick man's presence, he will say,

REMEMBER not, Lord, our iniquities,
nor the iniquities of our forefathers;
Spare us, good Lord, spare thy people,
whom thou hast redeemed with thy most
precious blood, and be not angry with us
for ever.

Answer. Spare us, good Lord.

¶ Then the Minister may say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hal-
lowed be thy Name. Thy kingdom
come. Thy will be done in earth, As it is

in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth *his* trust in thee.

Minister. Send *him* help from thy holy place;

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him*;

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O Lord, a strong tower,

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers;

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. Amen.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is

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grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory; or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

¶ Then may the Minister exhort the sick person after this form,
or other like.

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honorable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness

VISITATION OF THE SICK

patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the Person visited be very sick, then the Minister may end his Exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the Lord; For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction: that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever, by any manner of

adversity, it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sickness. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that you may know whether you do believe as a Christian man should, or no.

VISITATION OF THE SICK.

¶ Here the Minister will rehearse the Articles of the Faith, saying thus,

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholic Church, the Communion of Saints; the Remission of sins; the Resurrection of the body; and everlasting Life after death?

¶ The sick person will answer,

All this I steadfastly believe.

¶ Then will the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

The Exhortation before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.

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¶ And then the Minister will offer the Collect following.

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favor; through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ Then will the Minister read this Psalm.

Psalm cxxx. DE PROFUNDIS.

OUT of the depths have I cried unto thee,
O Lord.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities,
O Lord, who shall stand?

But there is forgiveness with thee, that
thou mayest be feared.

I wait for the Lord, my soul doth wait,
and in his word do I hope.

My soul waiteth for the Lord more than
they that watch for the morning: I say,
more than they that watch for the morning.

Let Israel hope in the Lord: for with the
Lord there is mercy, and with him is plenteous redemption.

And he shall redeem Israel from all his
iniquities.

¶ Adding this.

O SAVIOUR of the world, who by thy
Cross and precious Blood hast redeemed us;
Save us, and help us, we humbly beseech thee, O Lord.

THE Almighty Lord, who is a most strong
tower to all those who put their trust
in him, to whom all things in heaven, in
earth, and under the earth, do bow and
obey, Be now and evermore thy defence;
and make thee know and feel, that there is
none other Name under heaven given to
man, in whom, and through whom, thou
mayest receive health and salvation, but
only the Name of our Lord Jesus Christ.
Amen.

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¶ Here the Minister may use any other prayers which in his discretion he shall think convenient to the occasion; and after that say,

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ Prayers which may be used with the foregoing service, or any part thereof, at the discretion of the Minister.

A Prayer for a sick Child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child, now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with

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thee and the Holy Ghost, ever one God,
world without end. *Amen.*

A Prayer for a sick Person, when there appeareth but small hope
of recovery.

O FATHER of mercies, and God of all
comfort, our only help in time of need;
We fly unto thee for succor in behalf of
this thy servant, here lying under thy hand
in great weakness of body. Look gra-
ciously upon *him*, O Lord; and the more
the outward man decayeth, strengthen *him*,
we beseech thee, so much the more continu-
ally with thy grace and Holy Spirit in the
inner man. Give *him* unfeigned repentance
for all the errors of *his* life past, and stead-
fast faith in thy Son Jesus; that *his* sins
may be done away by thy mercy, and *his*
pardon sealed in heaven, before *he* go hence,
and be no more seen. We know, O Lord,
that there is no word impossible with thee;
and that, if thou wilt, thou canst even yet
raise *him* up, and grant *him* a longer con-
tinuance amongst us: Yet, forasmuch as in
all appearance the time of *his* dissolution
draweth near, so fit and prepare *him*, we
beseech thee, against the hour of death,
that after *his* departure hence in peace, and
in thy favor, *his* soul may be received into
thine everlasting kingdom; through the
merits and mediation of Jesus Christ thine
only Son, our Lord and Saviour. *Amen.*

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A commendatory Prayer for a sick Person at the point of departure

O ALMIGHTY GOD, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this, and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for Persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comfort, We beseech thee to look down in pity and compassion

upon thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble. But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy Scriptures, might have hope; give *him* a right understanding of *himself* and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it anywhere but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

THE COMMUNION OF THE SICK.

¶ While the Standards of our Church are clear in their teaching, that the Lord's Supper is not to be received by any one alone, yet in cases of protracted sickness or approaching death, when the desire is very strongly urged by a member of the Church, to enjoy the administration of the Lord's Supper, a Pastor, having duly admonished the applicant that such ordinance, however a source of spiritual comfort, is not, in such cases, an imperative duty, or indispensable to salvation, may, with a member of his Session, and such Communicants as may appropriately be permitted to partake in such solemnity, proceed to administer this Sacrament—a Minute of every such act to be entered on the records of Session.

¶ All things necessary being prepared, the Minister will begin the administration with the Collect, Epistle, and Gospel, here following.

THE COLLECT.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will; and that whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

THE GOSPEL. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ After which the Minister may proceed according to the form before given for the Holy Communion, beginning at these words "Ye who do truly," &c.

THE ORDER FOR
THE BURIAL OF THE DEAD.

¶ Here it is to be noted, that the Office ensuing is not to be superstitiously used, as if for the benefit of the dead, but only for the instruction and comfort of the living.

¶ The Minister, meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, will say :

I AM the resurrection and the life, saith the Lord: He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. John xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25—27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 Tim. vi. 7; Job i. 21.

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¶ After they are come into the Church, will be said or sung one or both of the Psalms following.

DIXI CUSTODIAM. Psalm xxxix.

LORD, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O LORD, and with thine ears consider my calling: hold not thy peace at my tears:

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

DOMINE REFUGIUM. Psalm xc.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made:

thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days: that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son: and to the Holy Ghost:

BURIAL OF THE DEAD.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then will follow the Lesson, taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians.

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. And every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are

they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for tomorrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised

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in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written,

Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

¶ When they come to the Grave, while the Corpse is made ready to be laid into the earth, will be said,

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins are justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

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¶ Then, while the earth shall be cast upon the Body by some standing by, the Minister will say,

FORASMUCH as it hath pleased Almighty God, to take out of this world the soul of our departed brother, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ Then will be said or sung,

I HEARD a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

¶ Then the Minister may offer the Lord's Prayer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And

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lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ Then the Minister will offer one or both of the following Prayers, at his discretion.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver them out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

OMERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul

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not to be sorry, as men without hope, for those who sleep in him; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

THE ORDER FOR A BURIAL AT SEA.

¶ The preceding form of burial will be used, except that the words, on committing the body to the sea, may be as followeth:

FORASMUCH as it hath pleased Almighty God to take out of this world the soul of his deceased servant, we therefore commit *his* body to the deep; looking for the general resurrection through our Lord Jesus

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Christ, at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead, according to the mighty working whereby he is able to subdue all things unto himself.

¶ And together with either of the foregoing prayers, the following also may be offered :

ALMIGHTY God, our heavenly Father, who in thy perfect wisdom and mercy hast ended for thy servant departed, the voyage of this troublous life; Grant, we beseech thee, that we, who are still to continue our course, amidst earthly dangers, temptations, and troubles, may evermore be protected by thy mercy, and finally come to the haven of eternal salvation; through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

A FORM OF
VISITATION OF MOURNERS.

TO BE USED AT THE HOUSE OF THE DECEASED PERSON.

When there is to be a service at the house of the deceased person, before proceeding to the place of burial, the Minister will first select and read some Proper Lesson for the occasion.

PROPER LESSONS AT FUNERALS.

Job i., xiv., xix.; Isaiah lxi.; 2 Samuel i. 17—27, iii. 31—39, xviii. 18—33; Ecclesiastes xii.; 1 Corinthians xv. 20—58; 2 Corinthians v. 1—10; Revelations vii. 9—17; 1 Thessalonians iv. 13—18; Matthew ix. 18—25; John v. 24—29, vi. 37—40, xi. 1—44; Luke vii. 11—25; Psalms xxxi., xxxiv., xxxix., xlii., lxxi., lxxiii., xc., cxxxix.

Or else he will begin by reading these following sentences of Holy Scripture.

IT is better to go to the house of mourning than to go the house of feasting, for that is the end of all men, and the living will lay it to his heart.

Lord, make me know mine end, and the measure of my days, what it is; that I may know how frail I am. For I know that thou wilt bring me to death, and to the house appointed for all living.

And then, for the admonition of those present at the visitation, these sentences following.

WHAT man is he that liveth and shall not see death? shall he deliver his soul from the hand of the grave? One dieth in his full strength, being wholly at ease and quiet; another dieth in the bitterness of his soul, and never eateth with pleasure: they shall lie down alike in the dust, and the worms shall cover them,

All flesh shall perish together, and man shall turn again unto dust.

There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground: yet through the scent of the water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away; yea man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more, they shall not awake; nor be raised out of their sleep.

If a man die, shall he live again? Jesus said unto Martha, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.

It is appointed unto men once to die, but after this the judgment. We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done whether it be good or bad. If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

The righteous hath hope in his death: Let me die the death of the righteous and let my last end be like his. Precious in the sight of the Lord is the death of his saints; The day of their death is better than that of their birth.

For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal, in the heavens. There the wicked cease from troubling, and the weary are at rest. And they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. And God shall wipe away all tears from their eyes.

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Or these.

MAN that is born of a woman is of few days and full of trouble: He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not.

When he dieth he shall carry nothing away: his glory shall not descend after him. As he came forth from his mother's womb, naked shall he return to go as he came, and he shall take nothing of his labor which he may carry away in his hand. We brought nothing into this world, and it is certain we can carry nothing out.

What is your life? It is even a vapor which appeareth for a little time and then vanisheth away. Our days on the earth are as a shadow, and there is none abiding. We spend our years as a tale that is told. The days of our years are threescore years and ten; and if, by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off and we fly away. We all do fade as a leaf, and our iniquities like the wind have taken us away.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them. O my God, take me not away in the midst of my days, for I am a stranger with thee, and a sojourner as all my fathers were. O spare me, that I may recover strength before I go hence and be no more.

But this I say, brethren, the time is short; It remaineth that they that weep be as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world as not abusing it: for the fashion of this world passeth away.

Work while the day lasts; seeing that the night cometh wherein no man can work. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom, nor knowledge in the grave whither thou goest.

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And then, for the consolation of the Bereaved, such Scriptures as these following.

THOU shalt forget thy misery, and remember it as waters that pass away. Weeping may endure for a night, but joy cometh in the morning. Cast thy burden upon the Lord, and he shall sustain thee. He hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him, but when he cried unto him, he heard. Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. And thou shalt remember all the way which the Lord thy God led thee, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ.

God hath comforted his people, and will have mercy upon his afflicted. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

And these, at the discretion of the Minister.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told

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you. I go to prepare a place for you: that where I am there ye may be also.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us: looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Or these, at the Funeral of a Child or Young Christian.

AND David said, While the child was yet alive I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. It is not the will of your Father which is in heaven, that one of these little ones should perish. For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

O Lord, our Lord, how excellent is thy name in all the earth. Out of the mouth of babes and sucklings thou hast perfected praise. I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.

The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.

And after the Exhortation or Address, the following Prayers, or a portion of them, may be offered.

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A Prayer for Resignation.

O LORD God, our heavenly Father, who alone art the author and the disposer of our life, from whom our spirits have come, and to whom they shall return; We acknowledge thy sovereign power and right both to give and to take away, as seemeth good in thy sight; and we most humbly beseech thee, that unto all thy righteous dealings we may yield ourselves with due resignation and patience; being assured that though we understand not the mystery of thy ways, yet always in faithfulness, O Lord, dost thou afflict us, and for thy mercy's sake; through Jesus Christ our Lord. *Amen.*

A Prayer for Bereaved Friends.

ALMIGHTY and most merciful God, the consolation of the sorrowful, and the support of the weary, who dost not willingly grieve or afflict the children of men; Look down in tender love and pity, we beseech thee, upon thy bereaved servants, whose joy is turned into mourning; and according to the multitude of thy mercies be pleased to uphold, strengthen, and comfort them, that they may not faint under thy fatherly chastening, but find in thee their strength and refuge; through Jesus Christ our Lord. *Amen.*

A Prayer for Bereaved Children.

DEFEND, O Lord, *these* bereaved children with thy heavenly grace. Let thy fatherly hand ever be over *them*; Let thy Holy Spirit ever be with *them*; and so lead *them* in the knowledge and obedience of thy Word, that daily *they* may increase in thy Holy Spirit more and more, and in the end obtain everlasting life; through Jesus Christ our Lord. *Amen.*

A Prayer for Bereaved Parents.

O ALMIGHTY God, who out of the mouth of babes and sucklings hast ordained strength, and makest even infants to glorify thee by their deaths; Comfort these bereaved *parents*, we beseech thee, with thy love and favor, and strengthen *them* by thy grace, that with submissive faith and thankful hope, *they* may yield their

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offspring to thee; through our Saviour and Lord Jesus Christ. *Amen.*

A Prayer for Thankful Remembrance of the Departed.

LORD God of heaven and earth, judge of quick and dead, giver of all good, we yield thee humble thanks for all thy loving kindness shown toward thy servant departed; beseeching thee, that while we hide ourselves from the shadow of thy judgments, we may not forget the abundance of thy mercies in Christ Jesus our Lord. *Amen.*

A Prayer for Imitation of the Righteous Dead.

O MOST glorious and mighty God, who hast abolished death, and brought life and immortality to light; We praise and bless thee for that, when Christ who is our life shall appear, then shall they also which sleep in him appear with him in glory. Grant, we beseech thee, unto all thy faithful now upon earth, that, following the good examples of patriarchs, priests, and prophets; of apostles, saints, and martyrs; they may run their course with patience; and finally, together with all the holy departed, enter into thy eternal glory; through Jesus Christ our Lord. *Amen.*

A Prayer for the Right Use of the Affliction.

O GOD, whose days are without end, and whose mercies cannot be numbered; make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all the days of our lives; That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

A FORM OF
PUBLIC PRAYER AND HUMILIATION.

TO BE USED ON SUCH DAYS AS MAY BE APPOINTED BY
THE CIVIL OR ECCLESIASTICAL AUTHORITY.

*When any day of Fasting, Humiliation, and Prayer is
appointed by the Civil or Ecclesiastical authority, the
usual order of Divine service will be observed, with the
addition or substitution of such parts as here follow:*

INTRODUCTORY SENTENCES.

WHEREWITH shall we come before the Lord and
bow ourselves before the High God? Behold he
putteth no trust in his saints; yea, the heavens are not
clean in his sight. How much more abominable and
filthy is man which drinketh iniquity like water.

We will set our faces unto the Lord God, to seek by
prayer and supplications, with fasting and sackcloth and
ashes: We will pray unto the Lord our God and make
our confession; Who can tell if God will repent, and
turn away from us his fierce anger that we perish not?

A General Confession of Public Sins.

O MOST mighty God, terrible in thy judgments and
wonderful in thy doings towards the children of
men; we thy sinful creatures here assembled before
thee, do on behalf of the whole people of this land,
humbly confess the manifold sins, both of ourselves and
of our rulers, whereby we have drawn down upon us
thy righteous displeasure. Guilty; Guilty, O Lord, are
we all before thee this day. But enter not, O Lord,
into judgment with thy servants, seeing that in thy sight
can none living be justified; neither visit upon posterity
the reward of our transgressions. Be merciful, O Lord,
be merciful unto thy people whom thou hast redeemed,
and be not angry with us for ever; but pardon us for thy
mercy's sake; through the merits of thy Son Jesus
Christ our Lord. *Amen.*

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PROPER PSALMS.

Psalms li., lx., lxxiv., lxxix., cv., cvi., cxxxvii., xlv.

PROPER LESSONS.

Deuteronomy iv. 23—41, xxxii.; Leviticus xxvi. 14—46; Isaiah i., iii., xxxiv.; Daniel ix.; Obadiah i.; Jonah iii.; 1 Samuel iv. 1—18; Nehemiah ix.; Nehemiah v.; Matthew xxiv.; Revelations vi., viii.

Or these, in time of Pestilence.

Exodus viii.—x.; Numbers xvi. 44—50; 2 Samuel xxiv.; 2 Kings v.; John v. 1—16; Psalms vi., xlix., xc., xci.

Or these, in time of Famine.

Exodus xvi.; Exodus xvii. 1—8; 1 Kings xviii.; 2 Kings iv. 1—8, vii.; Jeremiah xiv.; John vii. 5—14.

Or these, in time of War.

Deuteronomy xx.; Exodus xvii. 8—16; Joshua x. 6—14; 2 Chronicles xx. 1—22; Genesis vi.; 1 Thessalonians v.; 2 Timothy iv.; Psalms ii., vii., xvii., xx., xxvi., xxvii., xxxv., lxvi., lxxix., xci., cxxiv., cxliv.

THE COLLECT.

O ALMIGHTY God, who desirest not the death but the life of sinners, despise not thy people returning unto thee in their affliction, but for the glory of thy name be pleased to hear and succor us; that the hearts of men may know that these scourges proceed from thy justice and cease by thy mercy; through Christ our Lord. *Amen.*

PRAYERS TO BE USED AS THE OCCASION REQUIRES.

A Prayer in time of Pestilence.

HOLY Lord God Almighty, who of old didst stay the angel of pestilence at the cry of thy repenting children, and bring back health to a dying people; hear us, thy suppliants, returning to thee, as in sackcloth, dust, and ashes, and mercifully lift from us the heavy

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hand of thy righteous visitation; that the people may live before thee, and not die in their sins, and that the land may no longer mourn by reason of thy judgments, O Lord, who for our iniquities art justly displeased. We humbly ask it for Christ's sake. *Amen.*

A Prayer in time of any common Plague or Sickness.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

A Prayer in time of Drought or Famine.

O GOD, our Creator, Preserver, and Bountiful Benefactor, who givest seed-time and harvest, and sendest both the early and latter rain; have pity, we beseech thee, upon thy famished people who cry unto thee in their tribulation, and in thy compassion return and visit us; that the heavens may no longer be as brass above, and the earth as iron beneath, to shut out from us thy mercy, but that all the people may praise thee, O God, who art the Fountain of living waters and the Father of mercies, from whom cometh down every good and perfect gift; through Jesus Christ our Lord. *Amen.*

A Prayer in time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase, Behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth,

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which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty; that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, now and for ever. *Amen.*

A Prayer for Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honor; through Jesus Christ our Lord. *Amen.*

A Prayer for Fair Weather.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

A Prayer in the time of War.

O ALMIGHTY God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory;

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through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

A Prayer in time of Insurrections and Tumults.

O ALMIGHTY Lord God, who alone riddest away the tyrants of this world by thine everlasting determination, and stillest the noise and tumult of the people; Stir up thy great strength, we beseech thee, and come and help us, and by the breath of thy vengeance scatter the counsels of them that secretly devise mischief, and bring thou their violent dealings to nought; that the land may have rest before thee, and that all the people may praise thee, O God, who only hast been our Deliverer, and only canst be our Help and our Shield, both now and evermore. *Amen.*

A Prayer for Rulers and People in Troublous Times.

O MOST mighty God, King of king and Lord of lords, without whose care the watchman waketh but in vain; We implore, in this our time of need, thy succor and blessing in behalf of our rulers and magistrates, and of all the people of this land. Remember not our many and great transgressions; turn from us the judgments which we feel, and the yet greater judgments which we fear; and give us wisdom to discern, and faithfulness to do, and patience to endure, whatsoever shall be well-pleasing in thy sight; that so thy chastenings may yield the peaceful fruits of righteousness, and that at the last, we may rejoice in thy salvation; through Jesus Christ our Lord. *Amen.*

A Prayer for the Preservation of the Nation.

O ALMIGHTY Lord, Governor of all men, and God of our fathers, who hast brought forth this people from the midst of the nations with a mighty and outstretched arm, and established us in peace and freedom, and knit us together in one blessed union of states, churches, and kindreds; Most humbly we beseech thee evermore keep us the same, through all assaults and

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dangers, against every gathering together of the forward, and every uprising of evil doers; that no secret conspiracies nor open violences may distract or divide us; but that, being surrounded by thy might, and clinging together under the shadow of thy wings, we may steadfastly continue, one and inseparable, now and for ever, for the honor and welfare of our country, for the good of mankind, and for the glory of thy holy Name. *Amen.*

A Prayer for the Return of Peace.

O GOD, Guardian of peace, and lover of charity, stretch forth the wings of thy compassion over thy stricken people, and let heavenly peace return throughout our borders; that, being no longer shaken with terrors, we may employ thy tranquillity for the remedy of our faults, and for the recovery of thy favor; through Jesus Christ our Lord. *Amen.*

A Prayer for the Restitution of All Things.

ALMIGHTY and everlasting God, whose power is unchangeable and light eternal, mercifully regard the wonderful mystery of thy whole Church, and silently work the work of human salvation by thine unchanging purpose, until the whole world shall experience and see the downcast raised, the decayed renewed, and all things return to their perfection, by the might of that Spirit from whom they took their beginning; through Christ our Lord. *Amen.*

A Prayer after the foregoing Prayers.

ALMIGHTY God, who sufferest none that hope in thee to be afflicted over much, but dost afford a gracious ear unto their prayers, we render thee thanks for that thou hast heard our supplications and vows; and we most humbly beseech thee, that we may evermore be protected from all adversities; through Jesus Christ our Lord. *Amen.*

A FORM OF
PUBLIC PRAYER AND THANKSGIVING.

TO BE USED ON SUCH DAYS AS MAY BE APPOINTED BY
THE CIVIL OR ECCLESIASTICAL AUTHORITY.

When any day of Public Prayer and Thanksgiving is appointed by the Civil or Ecclesiastical authority, the usual order of Divine Service may be observed, with the addition or substitution of such parts as here follow:

INTRODUCTORY SENTENCES.

WHAT shall we render unto the Lord for all his benefits towards us?

We will take the cup of salvation and call upon the name of the Lord; We will offer to him the sacrifice of thanksgiving; We will pay our vows unto the Lord now in the presence of all his people.

A General Acknowledgment of Public Mercies.

O LORD God, King of Saints and Judge of nations, who hast been exceedingly gracious unto this land, and by thy marvellous Providence crowned the year with loving-kindness, giving us ever of thy bounty all good things richly to enjoy; we thy creatures and subjects are here before thee, with due thankfulness to acknowledge, for ourselves and for all the people, these thine unspeakable mercies, and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned though unworthy oblation, and vowing all holy obedience in thought, word, and work unto thee, who art our only King and Sovereign, and our gracious Benefactor; through Jesus Christ our Lord. *Amen.*

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PROPER PSALMS.

Psalms xcii., civ., cv., cvii., cxviii., cxliv., cxlvii., cxlviii., cxlix., lxxv., cxxxv., cxxxvi.

PROPER LESSONS.

Deuteronomy viii., xi.; Leviticus xxvi. 1—14; Numbers xxiv.; 1 Kings iii. 5—15; 2 Kings xviii. 1—8; 1 Chronicles xvi., xvii. 16—27; 2 Chronicles xxx.; Romans xiii.

Or these, for Victory and Peace.

Exodus xv. 1—19; 2 Samuel xxii.; Isaiah ii., xi., xxxv., lx.; Micah iv.; Revelations xxi.; Psalms xlvi., cxv., cxxiv., lxvi., lxvii., lxxxiv.

THE COLLECT.

ALMIGHTY God, our heavenly Father, whose mercies are without number, and the treasure of whose goodness is infinite, we render thee thanks for all the gifts thou hast bestowed upon us; evermore beseeching thy compassion; that as thou grantest the petitions of them that faithfully ask thee, thou wilt never forsake them, but prepare them for the rewards to come, in thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS TO BE USED AS THE OCCASION REQUIRES.

A Thanksgiving after Harvest.

WE yield thee hearty thanks, most merciful Father, for all thy goodness, and especially for this thy bounty again bestowed upon us, who, through thy providence and tender mercy towards us, have now reaped the fruits of the earth in due season, and gathered them into our garners. Continue, we beseech thee, thy loving-kindness towards us, that year by year our land may yield her increase, filling our hearts with food and gladness, to the comfort of thy people and the glory of thy Holy Name: and so dispose us by thy special grace preventing us, that we thy servants may never sow only to the

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flesh, lest of the flesh we reap corruption, but may sow spiritually to life everlasting, and reap the same in thy heavenly kingdom; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY and everlasting God, who hast blessed the labors of the husbandman, and given unto us the fruits of the earth in their season; Grant us grace to use the same to thy glory, to the relief of those that are needy, and to our own comfort; through Jesus Christ, who is the Living Bread which cometh down from heaven and giveth life unto the world; to whom, with Thee and the Holy Spirit, be all honor and glory, now and for ever. *Amen.*

O LORD, we pray thee, sow the seed of thy Word in our hearts, and send down upon us the showers of thy grace, that we may bring forth the fruits of the Spirit, and at the Great Day of Harvest may be gathered by thy holy Angels into thy heavenly garner; through Jesus Christ our Mediator and Redeemer. *Amen.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; We meekly beseech thee to raise us from the death of sin, unto the life of righteousness, that when we shall depart this life, we may rest in him; and grant that our mortal bodies, though they be sown in weakness and dishonor, may be raised in power and glory; through the merits and mediation of Him who is the First-fruits of them that sleep; Who died and was buried, and rose again for us, even Jesus Christ, thy Son our Lord. *Amen.*

A Thanksgiving for American Independence.

A LMIGHTY God, who hast made of one blood all nations of men to dwell on all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation; We yield thee our unfeigned thanks and praise for the wonderful and mighty deliverance whereby thou didst raise up the people of these States from dependence and

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distress to a name and a place among the nations, and give to them this good land for an inheritance. Not by our might or for our merit, but of thy goodness and through thy power and providence we are what we are this day before thee; and therefore not unto us, O Lord, not unto us, but unto thy name be ascribed all honor and glory, from generation to generation; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the Bounties of Providence.

O GOD, Giver of all good and Fountain of mercies, in whom are the springs of our life; all glory, thanks and praise be unto thee for thine ever and overflowing goodness; for thy faithfulness which is from one generation to another; for thy mercies which are new every morning, fresh every moment, and more than we can number; for seed-time and harvest, and summer and winter, and nights and days throughout the year; for food and raiment and shelter; for health and reason; for childhood and age, and youth and manhood; for thy fatherly hand ever upon us in sickness and in health, in joy and in sorrow, in life and in death; for friends and kindred and kind benefactors; for home and country; for thy church and for thy gospel; yea, Lord, for that there is nothing for which we may not bless and thank thee; And therefore do we take the cup of salvation and call upon thy name and pay our vows now in the presence of all thy people; humbly beseeching thee to accept this our becoming service and bounden duty, even as we offer it, in the name and through the infinite merits of thy Son Jesus Christ our Lord. *Amen.*

A Thanksgiving for the Removal of Pestilence.

O LORD God of our salvation, who turnest man to destruction and sayest, Return, ye children of men; We yield thee hearty thanks for that thou didst not shut the ears of thy mercy when we cried unto thee, in the day of thy terrible visitation, as out of the valley and shadow of death; but hast mercifully driven from our borders the wasting pestilence, and

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restored the voice of joy and health into our dwellings. Of thy mercy it is, O Lord, that we were not utterly consumed and wasted away; and, therefore, as the living from the dead, we return to bless and praise and magnify thee; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for Deliverance from the Plague, or other common Sickness.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the Removal of Famine.

WE yield thee abounding thanks, O most bountiful God and Father, who hast had compassion upon the multitudes that were ready to perish with hunger; and even as thou didst make the few loaves and fishes enough for thousands, art now crowning the seed time

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with harvest and filling the land with plenty. And we beseech thee, that unto this thy miracle of earthly Providence, thou wilt add thy richer miracle of heavenly grace, and evermore give us that bread which cometh down from heaven, whereof they that eat shall be nourished unto life eternal; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for Rain.

O GOD our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

A Thanksgiving for Fair Weather.

O LORD God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

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A Thanksgiving for Victory over Enemies.

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hands is power and might which none is able to withstand; We bless and magnify thy great and glorious name for the happy victory wherewith thou hast crowned our arms, and the whole glory whereof we do ascribe unto thee, the only Giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the honor of our country, and as much as in us lieth, to the good of all mankind; through Jesus Christ our Lord, to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this, be all glory and honor, world without end. *Amen.*

A Thanksgiving for any great Public Deliverance.

O ALMIGHTY God, who hast in all ages showed forth thy power and mercy in the miraculous deliverances of thy Church, and in the protection of righteous States and Nations, maintaining thy holy and eternal truth; We adore the wisdom and goodness of thy Providence, which hath so timely interposed in our extreme danger, and again filled our hearts with joy and gladness, after that thou hadst afflicted us. We beseech thee give us such a lively and lasting sense of this thy great mercy towards us, that we may not grow secure and careless in our obedience by presuming upon thy goodness, but that it may lead us to repentance, and move us to be the more zealous in all the duties of our Religion, as well to thee as to one another. Let truth and justice, liberty and order, holiness and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this nation a bulwark of thy Church, and a joy and praise in the earth. So will we thy people, and the sheep of thy pasture, give thee thanks for ever, and always be showing forth thy praise from generation to generation; through Jesus Christ our only Saviour and Redeemer, to whom, with thee, O Father,

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and the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

A Thanksgiving for the Restoration of Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy name that it hath pleased thee to appease the seditious tumults which have been lately raised up among us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies toward us; through Jesus Christ our Lord *Amen.*

A Thanksgiving for the Restoration of Peace Abroad.

ALMIGHTY and everlasting God, who makest wars to cease unto the ends of the earth, we praise and magnify that great mercy, whereby thou hast not only freed our borders from every enemy, and given us rest and quietness, but out of thine abundant goodness art shedding down the same blessed tranquillity upon the nations round about us; and we humbly beseech thee that, being subdued by thy truth, they may evermore dwell together in love as one family of mankind; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the Promise of Millennium.

O MOST powerful Lord God, according to whose exceeding great and precious promises all the kingdoms of the world shall yet become the kingdom of thy Son our Lord, and the whole earth be filled with his glory, we give thee thanks for that blessed hope and certain prospect; beseeching thee, even now; to accept the ministry of our humble praises, as in concert with that innumerable multitude of all nations, and kindreds, and peoples, and tongues, who together join in ascribing unto thee glory and honor, and majesty and power, and might and dominion, for ever and ever. *Amen.*

FORMS OF DAILY PRAYER.

TO BE USED IN LEGISLATURES, IN THE ARMY AND NAVY,
IN SCHOOLS AND FAMILIES, AND OTHER SOCIAL OCCASIONS.

COLLECTS, ANY ONE OF WHICH MAY BE USED AT THE BEGIN-
NING OF DAILY PRAYERS, MORNING OR EVENING.

• **L**ET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

O GOD, our refuge and strength, who art the Author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy children; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son, our Lord. *Amen.*

A Morning Prayer for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with

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thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

A Morning Prayer for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.

An Evening Prayer for Grace.

LIGHTEN our darkness we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son our Saviour Jesus Christ. *Amen.*

An Evening Prayer for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace, which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Lord. *Amen.*

A Daily Prayer for the Civil Authorities.

O MOST powerful Lord God, King of kings, and Lord of lords, who alone ordainest the powers that be; Take under thy most gracious government and guidance, we beseech thee, thy servants, the *President*, the *Judges*, and the *Congress* of the *United States*, and all others in authority; and so enrich

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them with heavenly wisdom and grace, that they may attain thy everlasting favor, and we lead quiet and peaceable lives, in all godliness and honesty, through Jesus Christ our Lord. *Amen.*

A Daily Prayer in Legislatures.

O GOD, who art the fountain of wisdom and lover of charity, from whom cometh every good and perfect gift, shed down upon these thy servants in council assembled, the spirit of concord, justice, and peace; that all their doings, being ordered by thy governance, may redound to the honor and welfare of the people, and to the glory of thy holy Name. *Amen.*

A Daily Prayer in the Army.

O LORD God, high and mighty, who doest thy will in the army of heaven and amongst the inhabitants of the earth; Stretch forth the shield of thy most merciful protection over us thy servants and the Army (or Regiment) in which we serve. Lead and guide us evermore by the counsel of thy goodness; Strengthen and defend us with thy might; that we may steadfastly continue an honor and bulwark of our land, a terror to evil-doers, and a sure defence against every enemy; and finally, having quitted ourselves like men, and as good soldiers of the Lord Jesus, may enter into thy eternal glory, through Him who is our only Deliverer and the Captain of our salvation, Jesus Christ our Lord. *Amen.*

A Daily Prayer in the Navy.

O ETERNAL Lord God, who alone spreadest out the heavens and rulest the raging of the sea, and hast compassed the waters with bounds until day and night come to an end; be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet (or Ship) in which we serve. Preserve us from the dangers of the

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deep and from the violence of enemies; that we may be a safeguard unto our country, and a security for such as do business in the mighty waters; that the inhabitants of our land may have peace and freedom to serve thee; and that in due season we may return to our homes, with a thankful remembrance of thy mercies; and, finally, having passed the sea of this troublous life, may enter the haven of eternal rest, through Him, who is our only refuge and Saviour, Jesus Christ our Lord. *Amen.*

A Daily Prayer in Schools.

O GOD, who art the Fountain of Wisdom, and givest liberally to them that ask thee; Pour into our darkened understandings the light of thy truth, and let thy Holy Spirit lead us into all heavenly knowledge; through Jesus Christ our Lord. *Amen.*

A Daily Prayer in Families.

VISIT, we beseech thee, O Lord, this habitation, and drive far from it the snares of the enemy: Let thy holy angels dwell herein, to preserve us in peace, and thy blessing be always upon us; through Christ our Lord. *Amen.*

Here may be offered any Special Prayers or Thanksgivings which are requisite and fitting.

COLLECTS TO BE USED AT THE END OF DAILY PRAYERS,
MORNING OR EVENING.

For a Blessing upon Daily Labors.

DIRECT us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name; and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

DAILY PRAYERS.

For Grace to perform Daily Duties.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

For Future Guidance.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, we may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

For a Gracious Answer to Prayers.

ALMIGHTY God, the Fountain of all Wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

The Lord's Prayer.

OUR Father, who art in heaven; Hallowed be thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all evermore. *Amen.*

VARIOUS PRAYERS AND THANKSGIVINGS.

TO BE USED AS THE OCCASION REQUIRES.

Prayers.

Collects for the beginning of any Divine Service.

O LORD, we beseech thee, give ear to our prayers, and by thy gracious visitation lighten the darkness of our heart. Through our Lord Jesus Christ. *Amen.*

ALMIGHTY God, who of thy great mercy hast gathered us into thy visible church; grant that we may not swerve from the purity of thy worship; but so honor thee both in spirit and in outward forms, that thy name in us may be glorified, and we be indeed the members of thine only begotten Son Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord and Everlasting God, whom the heaven of heavens cannot contain, and much less the temples which our hands have builded, but who art ever nigh unto the humble and contrite; Shed down thy Holy Spirit, we beseech thee, on all that are here assembled; that, being cleansed and illumined by his grace, we may worthily show forth thy praise, meekly learn thy word, render due thanks for thy mercies, and obtain a gracious answer to our prayers, through the merits of Jesus Christ our Lord. *Amen.*

DEFEND us, O Lord, from all dangers both of body and soul, and in thy mercy grant us health and peace, that all temptations and errors being done away, thy Church may serve thee with a pure and undisturbed devotion; through Christ our Lord. *Amen.*

VARIOUS PRAYERS.

A Confession of Original Sin.

O LORD God, Almighty and Everlasting Father, we acknowledge and confess before thy holy Majesty that we are miserable sinners, born in iniquity, prone to do evil, transgressing without end thy holy commandments; Wherefore we have drawn upon ourselves just condemnation and death. But we heartily repent our offences; We condemn ourselves and our evil ways; We beseech thee to relieve our distress. Have mercy upon us, O Father of all mercies, for the sake of thy Son Jesus Christ our Lord; and grant us the daily increase of thy Holy Spirit; that, being truly repentant, we may turn from all sin, and hereafter live to thine honor and glory. *Amen.*

A Confession of Sins of the Heart.

WE sinners acknowledge before thee, our God and Creator, that we have grievously, and in manifold ways, sinned against thee, not only with outward transgression, but much more with inward blindness, unbelief, impatience, pride, hatred, and other sinful affections; as thou our Lord and God well knowest, and we, alas! cannot deeply enough deplore. But we repent of these things and are sorry for them, and heartily beseech thee for mercy, for the sake of thy beloved Son Jesus Christ our Lord. *Amen.*

A Confession of Sins of Thought, Word, and Deed.

ALMIGHTY God, our Heavenly Father, we confess to Thee, that in many times and ways, by thought, word, and deed, we have exceedingly sinned against Thee; And are no more worthy to be called thy children. But we humbly beseech Thee, O holy and loving Father, of thy great mercy in Christ Jesus our Lord, to forgive us our offences, and henceforth grant us true repentance and newness of life, to the honor and glory of thy Name. *Amen.*

VARIOUS PRAYERS.

Collects for Pardon of Sin.

O GOD, whose nature and property is ever to have mercy, and to forgive, receive our humble petitions; And though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honor of Jesus Christ our Mediator and Advocate. *Amen.*

ALMIGHTY God, the Father of mercy, and God of all comfort, who only forgivest sin; Forgive unto us our sins, we humbly beseech thee, that, by the multitude of thy mercies, they may be covered, and not imputed unto us; and that by the operation of thy Holy Ghost, we may have power and strength hereafter to resist sin; through our Saviour and Lord Jesus Christ. *Amen.*

Collects for Penitence.

O LORD God, who despisest not a contrite heart, and forgettest the sin and wickedness of a sinner, in whatsoever hour he doth mourn and lament his old manner of living; Grant unto us, we beseech thee, true contrition of heart, that we may vehemently despise our sinful life past, and wholly be converted unto thee, by our Saviour and Lord Jesus Christ. *Amen.*

ALMIGHTY and most merciful God, who for thy thirsty people in the desert didst draw streams of water from the rock; Draw forth, we beseech thee, from our stony hearts the tears of perfect compunction, that we may bewail our sins, and thirst after the blissful and glorious sight of thee, our God, through our Lord Jesus Christ. *Amen.*

For Holy Living.

O MERCIFUL Father, by whose power and strength we may overcome our enemies, both bodily and spiritual; Grant unto us, we beseech thee, that according to our promise, signified in baptism, we may over-

VARIOUS PRAYERS.

come the chief enemies of our souls, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit; and hereafter so lead our lives in holiness and righteousness, that we may serve thee in spirit and in truth; and that, by our Saviour and Lord Jesus Christ. *Amen.*

For the Grace of Purity.

INFLAME, O Lord, our reins and our hearts with the fire of thy Holy Ghost, that we may serve thee with a pure body, and please thee with a clean heart; through Christ our Lord. *Amen.*

For the Grace of Faith.

O ALMIGHTY and everlasting God, who not only givest every good and perfect gift, but also increasest those gifts thou hast given; We most humbly beseech thee to increase in us the gift of faith, that we may truly believe in thee and in thy promises; and that neither by our negligence, nor infirmity of the flesh, nor by grievousness of temptation, nor by the subtle crafts and assaults of the devil, we be driven from faith in the blood of our Saviour and Lord Jesus Christ. *Amen.*

For the Grace of Knowledge.

GRANT unto us, O merciful God, knowledge and true understanding of thy Word, that, all ignorance expelled, we may know what thy will and pleasure is in all things, and how to do our duties, and truly to walk in our vocation; and also that we may express in our living those things that we do know, and be not only knowers of thy Word, but doers of the same; by our Saviour and Lord Jesus Christ. *Amen.*

For the Grace of Humility.

O GOD, who resistest the proud, and givest grace to the humble, grant to us that true humility, whereof thine only begotten Son hath given in him-

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self an example to the faithful; that, by our foolish pride, we may never provoke thine indignation, but rather receive the gifts of thy grace in lowliness; through Jesus Christ our Lord. *Amen.*

For the Grace of Patience.

O MOST merciful God, long-suffering and gracious to usward, who, by the patience of thy Only-begotten, didst bruize the pride of the Adversary; Grant to us, we beseech thee, worthily to magnify what he mercifully endured for us, and, after his example, to bear with meekness our adversities; through the same Jesus Christ our Lord. *Amen.*

For the Grace of Perseverance.

O MERCIFUL God, our only Aid, Succor, and Strength, at all times; Grant unto us, that, in the time of prosperity, we be not proud, and so forget thee, but that, with our whole heart and strength, we may cleave unto thee; and in the time of adversity, that we fall not into infidelity and desperation, but that always, with a confident faith, we may call for help unto thee. Grant this, O Lord, for the sake of our Advocate and Saviour Jesus Christ. *Amen.*

For the Grace of Hope.

O ALMIGHTY God, who hast prepared everlasting life for all those that are thy faithful servants; grant unto us sure hope of the life everlasting, that we being in this miserable world, may have some taste and feeling of it in our hearts, and that, not by our deserving, but by the merits and deserving of our Saviour and Lord Jesus Christ. *Amen.*

For the Witness of the Holy Spirit.

O ALMIGHTY and merciful Lord, who givest unto thy elect people, the Holy Ghost as a sure pledge of thy heavenly kingdom: Grant unto us that blessed Spirit, that he may bear witness with our spirit that we are thy children and heirs of thy kingdom, and

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that, by his gracious operation, we may kill all carnal lusts, unlawful pleasures, and evil affections; through our Saviour and Lord Jesus Christ. *Amen.*

Before the Communion.

O GOD, who under a wonderful sacrament hast left us a memorial of the passion of thy Son our Lord; grant us, we beseech thee, so to receive the sacred mysteries of his body and blood, that we may ever feel within us the fruit of his redemption; who liveth and reigneth ever with thee one God, world without end. *Amen.*

TAKE away from us our iniquities, we beseech thee, O Lord, that we may enter with pure minds into thy holy of holies; and let this most blessed feast of the body and blood of Christ crucified which we, though unworthy, purpose to receive, through thy good Spirit, be efficacious to the remission of our sins, to the purifying of our souls from their faults, to the putting to flight base thoughts, to the new birth of good feelings, and to the bringing forth of good works agreeable to thee; as well as a holy foretaste of that heavenly banquet unto which thou shalt gather all thy redeemed, in Christ Jesus our Lord. *Amen.*

At the Communion.

GRANT, Lord, that what we have taken with the mouth we may receive with a pure mind, and from a temporal gift may it become to us an eternal remedy; through the merits of Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, Son of the living God, who according to the will of the Father and by the coöperation of the Holy Spirit, hast through thy death given life to the world, deliver us by thy most precious body and blood from all our iniquities and from all evils; and make us always to cleave to thy commandments, and never suffer us to be separated from thee; Who with God the Father and the Holy Spirit, livest and reignest for ever and ever. *Amen.*

VARIOUS PRAYERS.

Before the Baptism of Children.

O ALMIGHTY and eternal God ; We beseech thee that thou wilt be pleased of thine infinite goodness, graciously to look upon *these children*; and incorporate *them* by thy Holy Spirit into thy Son Jesus Christ; that *they* may be buried with him into his death, and be raised with him in newness of life; that *they* may daily follow him, joyfully bearing *their* cross, and cleave unto him in true faith, firm hope, and ardent love; that *they* may, with a comfortable sense of thy favor, leave this life, which is nothing but a continual death; and that, at the last day, *they* may appear without terror before the judgment-seat of Christ thy Son; through Jesus Christ our Lord, who, with thee and the Holy Ghost, one only God, lives and reigns for ever. *Amen.*

For Baptized Children.

A LMIGHTY and eternal God, who ever enrichest thy Church with a new offspring, increase the faith and understanding of this coming generation, that, being born again both of water and of the Spirit, they may be added to the children of thy adoption; through Jesus Christ our Lord. *Amen.*

Before the Election and Ordination of Elders or Deacons.

A LMIGHTY God, the Giver of all good gifts, who by thy Son Jesus Christ hast appointed divers administrations for the edifying of his body in truth, holiness, and charity, mercifully look upon thy people whom thou hast redeemed, and at this time so guide and govern them that they may faithfully and wisely make choice of fit *persons* to serve before thee in thy Church. And to *those* who shall be ordained to any holy function, give thy grace and heavenly benediction, that both by *their* life and doctrine, *they* may show forth thy praises, and set forward the salvation of all men, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

VARIOUS PRAYERS.

For the General Assembly during their Session.

O ALMIGHTY and everlasting God, who, by thy Holy Spirit didst preside in the first Assembly of the Apostles and Elders at Jerusalem, and dost still inhabit the whole company of the faithful; Mercifully regard, we beseech thee, thy servants chosen and gathered before thee, at this time, as a Chief Court and Council of thy Church. Shed down upon them all heavenly wisdom and grace; enlighten them with true knowledge of thy word; inflame them with a pure zeal for thy glory; And so order all their doings through thy good Spirit, that unity and peace shall prevail among them; that truth and righteousness shall flow forth from them; and that by their endeavors all thy ministers and churches shall be established and comforted, thy gospel everywhere purely preached and truly followed, thy kingdom among men extended and strengthened, and the whole body of thine elect people grow up into Him who is Head over all things to the Church, Christ Jesus our Lord. *Amen.*

For the Unity, Purity, and Prosperity of the Church Universal.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone: Grant that by the operation of the Holy Ghost, all Christians may be so joined together in unity of Spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this congregation present give the abundance of thy grace, that with one heart they may desire the prosperity of thy holy universal Church, and with one mouth may profess the faith once delivered to the saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy

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Church may joyfully serve thee in all godly quietness: that so they may walk in the ways of truth and peace, and at last be numbered with thy saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art, with the Father and the Holy Ghost, one God, world without end. *Amen.*

A Prayer for Congress during their Session.

MOST gracious God, we humbly beseech thee, as for the people of this nation in general, so especially for their Senate and Representatives in Congress assembled; That thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honor, and welfare of thy people; that all things may be so ordered and settled by their endeavors, upon the best and surest foundations, that peace and happiness, truth and justice, virtue and religion, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

A Prayer at the Beginning of the Day.

O LORD Jesus Christ, who art the true Sun of the world, evermore rising and never going down, who by thy most wholesome appearing and sight, dost bring forth, nourish, and refresh all things as well that are in heaven, as also that are on earth; We beseech thee mercifully and favorably to shine into our hearts, that, the night and darkness of sins and the mists of errors on every side being driven away, we may all our life hence go without any stumbling or offence, and may decently and seemly walk, as in the day time, being pure and clean from the works of darkness, and abounding in all good works which God hath prepared for us to walk in; Who with the Father and with the Holy Ghost livest and reignest for ever and ever. *Amen.*

VARIOUS PRAYERS.

A Prayer against Worldly Carefulness.

O MOST gracious and loving Father, our Defender and Nourisher, endue us with thy grace, that we may cast off the great blindness of our minds, and carefulness of worldly things, and may put our whole study and care in keeping thy holy law, and that we may labor and travail for our necessities in this life, like the birds of the air and the lilies of the field, without care. For thou hast promised to be careful for us, and hast commanded that upon thee we should cast all our care, Who livest and reignest world without end. *Amen.*

A Prayer at Night.

O MERCIFUL Lord God, heavenly Father, whether we sleep or wake, live or die, we are always thine. Wherefore we beseech thee heartily that thou wilt vouchsafe to take care and charge of us, and not to suffer us to perish in the works of darkness, but to kindle the light of thy countenance in our heart, that thy godly knowledge may daily increase in us through a right and pure faith, and that we may always be found to walk and live after thy will and pleasure; through Jesus Christ our Lord and Saviour. *Amen.*

For Absent Friends.

O LORD, our heavenly Father, bless and keep, we pray thee, our kindred, friends, and benefactors, and graciously watch between them and us while we are absent one from another, that in due time we may meet again to praise thee, and hereafter dwell together in heavenly mansions; through Christ our Lord. *Amen.*

For the Sick.

ALMIGHTY and most merciful Father, the everlasting refuge of thy believing children, hear us for thy sick servants, whom it hath pleased thee to afflict with bodily disease and weakness, and mercifully

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comfort and relieve them, that, health returning to them, thanks may be returned to thee ; through Jesus Christ our Lord. *Amen.*

For the Dying.

O MOST merciful and gracious Lord God, who didst give thine only begotten Son Jesus Christ that whosoever believeth on him might not perish but have eternal life ; Look down in mercy, we beseech thee, upon those thy servants who are nigh unto death, and, for the glory of thy compassion, be pleased to enlighten, pardon, and comfort them, that whensoever released from this mortal body, their souls may be presented to thee, their Creator, without spot of sin ; through the cleansing blood of their only Saviour, Jesus Christ our Lord. *Amen.*

After Instances of Mortality.

O GOD, whose days are without end and whose mercies cannot be numbered, make us, we beseech thee, deeply sensible of the shortness and uncertainty of life, and of the speedy coming of death and judgment ; and by these daily instances of mortality, teach us to apply ourselves unto wisdom ; that so among the sundry and manifold changes of the world, our hearts may surely be there fixed where true joys are to be found ; through Jesus Christ our Lord. *Amen.*

After a Burial.

ALMIGHTY God, who in thy perfect wisdom and mercy hast ended for thy servant departed the pilgrimage of this life, wherein we pass but few days and sorrowful ; Grant, we beseech thee, that we who are still spared to live on the earth may henceforth lead such righteous lives that, when the time of our departure shall come, death for us may be robbed of its sting, and the grave of its victory ; through Jesus Christ our Lord. *Amen.*

VARIOUS PRAYERS.

On Commencing a Journey or March.

O MOST glorious Lord God, who of old didst lead thine armies as with a pillar of cloud by day and of fire by night, be our Leader and Guardian, we beseech thee, in all our journeyings; our support in setting out; our solace on the way; our shadow in the heat; our covert in the rain and cold; the chariot of our weariness; the fortress of our adversity; and our staff in the ways of slipperiness; that under thy guidance we may safely come to our journey's end, and at length to the end of this our earthly warfare and pilgrimage; through Jesus Christ our Lord. *Amen.*

On Commencing a Voyage.

O MOST powerful Lord God, who didst carry the hosts of Israel through the sea, singing the praise of thy name; let thy grace, going before and attending on our voyage, find for us a pathway upon the waters, and be to us our solace in setting sail; our guiding star on the way; our wand of peace among tempests; the shield of our defence against enemies; our harbor in shipwreck; and the anchor of our hope; that so we may come at length to the desired haven, both in this life and in the life immortal; through Jesus Christ our Lord. *Amen.*

For a Person, or Persons, going to Sea.

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; We commend to thy Almighty protection thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, from every evil; and conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen.*

VARIOUS PRAYERS.

For a Person under Affliction.

O MERCIFUL God, and heavenly Father, who hast taught us in thy holy Word, that thou dost not willingly afflict or grieve the children of men; Look with pity, we beseech thee, upon the sorrows of thy *servant*, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit *him* with trouble, and to bring distress upon *him*. Remember *him*, O Lord, in mercy; sanctify thy fatherly correction to *him*; endue *his* soul with patience under *his* affliction, and with resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace; through Jesus Christ our Lord. *Amen.*

During Scarcity of Food.

ALMIGHTY and most merciful Creator, who openest thy hand to the wants of every living thing, and feedest even the young ravens when they cry; leave us not, we beseech thee, to perish for the lack of that without which we cannot live to praise thee, but out of thy bounty mercifully relieve our necessity; through Jesus Christ our Lord. *Amen.*

For Rain.

O GOD, in whom we live, and move, and have our being, grant to us seasonable rain and heavenly showers; that being refreshed in things temporal, we may the more faithfully seek after things eternal; through Christ our Lord. *Amen.*

For Fair Weather.

HEAR thy suppliant children, O Lord, crying unto thee, and by thy clemency restrain the flood of waters, and bestow upon us fair weather and heavenly sunshine, that through the clouds of thy judgment we may still behold the light of thy mercy; through Christ our Lord. *Amen.*

VARIOUS PRAYERS.

In Storms at Sea.

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; look down, we beseech thee, and hear us, calling out of the depth of misery; and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds and the roaring sea; that we, being delivered from this distress, may live to serve thee, and glorify thy name all the days of our life; through the infinite merits of our blessed Saviour, thy Son our Lord Jesus Christ. *Amen.*

Or this.

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake, in Jesus Christ, thy Son our Lord. *Amen.*

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

VARIOUS PRAYERS.

God the Father, God the Son, God the Holy Ghost,
have mercy upon us, save us now and evermore.
Amen.

Among Enemies on Land or at Sea.

DEFEND us, O Lord, in all assaults of our enemies,
and powerfully rescue us from their snares, that
we may not be cast down for our sins, but for thy
mercy give thee unceasing thanks; through Christ
our Lord. *Amen.*

For Charity towards Enemies.

ALmighty God, our heavenly Father, who causest
thy sun to rise on the evil and on the good, and
sendest rain on the just and on the unjust; make us
partakers, we beseech thee, of thy divine compassion
toward all that offend and harm us, and plenteously
endue them with charity and peace, that both they
and we may obtain thy mercy; through Jesus Christ
our Lord. *Amen.*

For those taken Prisoners.

O MOST gracious God, our refuge in every trouble,
we humbly beseech thee to guard and cherish
those thy servants, whom it hath pleased thee to
deliver into the hands of our enemies, and by thy
favor lighten their durance and loosen their bonds,
that speedily they may give thee thanks for a mar-
vellous deliverance; through Christ Jesus our Lord.
Amen.

For the Wounded.

LOOK down, O Lord, in tender love and pity, upon
these thy suffering children, grievously afflicted
with the blows and hurts of a bitter warfare, and be
pleased, as with the oil and wine of thy healthful
grace, to soothe their pains, bind up their wounds,
and renew their strength; for the glory of thy mercy;
through Christ our Lord. *Amen.*

VARIOUS PRAYERS.

For a Person cast into Prison.

O GOD, whose mercy is everlasting, and power infinite; Look down with pity and compassion upon the sufferings of *this thy servant*; and whether thou visitest for trial of *his* patience, or punishment of *his* offences, enable *him* by thy grace cheerfully to submit *himself* to thy holy will and pleasure. Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch as thou hast not cut *him* off suddenly, but chastenest *him* as a father, grant that *he*, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart; through Jesus Christ our Lord. *Amen.*

For Imprisoned Malefactors.

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy; We humbly beseech thee, of thy goodness to comfort and succor all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it anywhere but in thee. Relieve the distressed, protect the innocent, and awaken the guilty: and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin; through Jesus Christ our Lord. *Amen.*

For Persons under Sentence of Death.

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; we beseech thee to have mercy upon thy servants who for their transgressions are appointed to die. Grant that they may take thy judgments patiently and repent them truly

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of their sins; that, recovering thy favor, the fearful reward of their actions may end with this life; and whensoever their souls shall depart from the body, they may be without spot presented to thee; through Jesus Christ our Lord. *Amen.*

After a Disaster of Arms.

O RIGHTEOUS God, and most merciful Father, who hast seen fit to appoint us unto reproach and misery at the hands of our enemies; Grant us grace, we beseech thee, to humble ourselves under thy chastenings, with courage, faith, and hope, in this day of our adversity; that, though cast down, we may not be destroyed, but rise again through thy help, and in thy strength still become conquerors, and more than conquerors; through him that loved us, Jesus Christ our Lord. *Amen.*

Before a Fight on Land or at Sea.

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest on the throne, judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us, thy poor servants, begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

Special Prayers with Respect to the Enemy.

THOU, O Lord,* art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that

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flée unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us, for thy Name's sake.

COLLECTS IN REFERENCE TO VARIOUS SACRED EVENTS AND PERSONS MENTIONED IN HOLY SCRIPTURE.

Saint Andrew the Apostle.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us likewise, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil all thy commandments; through the same Jesus Christ our Lord. *Amen.*

Saint Stephen the Martyr.

GRANT, O Lord, that, in all our sufferings here upon earth, for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Spirit, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succor all those that suffer for thee, our only Mediator and Advocate. *Amen.*

Saint John the Evangelist.

MERCIFUL Lord, we beseech thee to cast upon thy Church the bright beams of thy truth, that it, being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in

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the light of thy Gospel, that it may at length attain to the glory of thine everlasting life; through Jesus Christ our Lord. *Amen.*

Saint Thomas the Apostle.

ALMIGHTY and everliving God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Saint Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son, that our faith in thy sight may never be reprov'd. Hear us, O Lord, through the same Jesus Christ; to whom, with Thee and the Holy Spirit, be all honor and glory, now and for evermore. *Amen.*

The Conversion of Saint Paul.

O ALMIGHTY God, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of thy Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

The Presentation of Christ in the Temple.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thine only-begotten Son Jesus was presented in the temple in substance of our flesh, holy, harmless, and undefiled, so we may be presented unto thee with clean hands and pure hearts, through the same thy Son Jesus Christ our Lord. *Amen.*

Saint Matthias the Apostle.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the Twelve Apostles; Grant that thy Church, being always preserved from all false teachers, may be ordered and guided by faithful

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and true Pastors; through Jesus Christ our Lord.
Amen.

The Annunciation of our Lord's Incarnation.

O LORD, we beseech thee, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Mediator and Redeemer. *Amen.*

Saint Mark the Evangelist.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thine Evangelist Saint Mark; Give us grace, that, not being carried away, like children, with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Apostles Saint Philip and Saint James.

O ALMIGHTY God, whom to know is everlasting life; Grant us perfectly to believe in thy Son Jesus Christ as the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

Saint Barnabas the Apostle.

O LORD God Almighty, who didst endue thy servant Saint Barnabas with singular gifts of the Holy Spirit; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them always to thine honor and glory; through Jesus Christ our Lord. *Amen.*

Saint John the Baptist.

ALMIGHTY God, by whose providence thy servant Saint John the Baptist was wonderfully born, and sent to prepare the way before thy Son our

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Saviour, by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

Saint Peter the Apostle.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thine Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we humbly beseech thee, all pastors, and ministers of thy Church diligently to preach thy holy Word, and thy people obediently to follow the same; that they may receive together the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

Saint James the Apostle.

GRANT, O merciful God, that as thine Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may always be ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

Saint Bartholomew the Apostle.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

Saint Matthew the Apostle.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake

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all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Ministry of Angels.

O EVERLASTING God, who hast ordained and constituted the services of Angels and Men in a wonderful order; Mercifully grant, that, as thy holy Angels always do thee service in heaven, so by thy appointment they may succor and defend us on earth; through Jesus Christ our Lord. *Amen.*

Saint Luke the Evangelist.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

Saint Simon and Saint Jude.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we all may be made one holy temple acceptable unto thee; through the same Jesus Christ our Lord. *Amen.*

The Communion of Saints.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy son; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that love thee; through the same, thy Son, Jesus Christ our Lord. *Amen.*

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The Second Advent of Christ.

O GOD, who dost gladden us with the continual looking for of our redemption, grant that thy only-begotten Son our Lord Jesus Christ, whom we now receive as our Redeemer, we may one day in safety behold coming as our Judge, who liveth and reigneth with thee, in the unity of the Godhead, world without end. *Amen.*

A Prayer for Christian Missions.

O ALMIGHTY God, whose dearly beloved Son, after his resurrection from the dead, did send his Apostles into all the world to preach the Gospel to every creature; Hear, we beseech thee, the devout prayers of thy People, and look down in thy compassion upon the multitudes that are as sheep having no shepherd, and upon the fields now white unto the harvest. Bless those thy servants who, after the example of thy first missionaries, have gone far hence to the Gentiles, and prosper thou their work of faith and labor of love; Send forth more laborers into thy harvest, to gather fruit unto life eternal; And grant us grace and power to be fellow-workers with them by prayers and offerings, that we may also rejoice with them in thy heavenly kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for Christian Rulers and Peoples.

A LMIGHTY God, King of kings, and Lord of lords, in whose hands are all the powers and the rights of nations; Graciously guide and govern them in the ways of justice and truth, that they may flourish before thee only in righteousness, and that the kingdoms that will not obey thee may be broken by the might of thy right hand; through Christ our Lord. *Amen.*

A Prayer for the Heathen.

O ALMIGHTY God, who hast given thine only-begotten Son a propitiation not for our sins only, but for the sins of the whole world, and hast

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promised to Him the heathen for an inheritance; Deliver the nations that know thee not, from the worship of idols, and gather them, by thy ministers, through the Gospel, into thy holy Church, to the glory of thy name; through Christ our Lord. *Amen.*

A Prayer for the Jews.

ALMIGHTY God, who first sentest thy Son to the lost sheep of the house of Israel, and hast not shut out from thy mercy even the most hardened offenders; Hear our prayers for thine ancient people, in their dispersion and blindness, that, the veil being taken from their hearts, they may know, through thy Holy Spirit, both Thee and Him whom thou hast sent, the only Messiah and Saviour, Christ Jesus our Lord. *Amen.*

A Prayer for Infidels and Heretics.

O MOST merciful God, who wouldest not that any should perish, but that all should come to repentance; Look to the souls deceived by the guile of Satan, that, being restored from their errors, they may return to the unity of thy truth, and the bond of charity; through Christ our Lord. *Amen.*

A General Prayer, containing the Duty of every True Christian.

O MOST mighty God, merciful and loving Father, we wretched sinners come unto thee in the Name of thy dearly beloved Son Jesus Christ, our only Saviour and Redeemer; and most humbly beseech thee for his sake to be merciful unto us, and to cast all our sins out of thy sight and remembrance, through the merits of his precious death and passion.

Pour upon us, O Lord, thy Holy Spirit of wisdom and grace, and so lighten the natural darkness and blindness of our hearts, that we may profitably read, hear, and understand thy Word and heavenly will, believe and practise the same in our daily walk and

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conversation, and evermore hold fast the blessed hope of everlasting life.

Mortify and kill all vice in us, that our lives may express our faith in thee. Graciously pardon our infirmities, and defend us in all dangers of body, goods, and name; but most chiefly our souls against all assaults, temptations, and subtle sleights of the Adversary. Give unto us a godly zeal in prayer, true humility in prosperity, perfect patience in adversity, and continual joy in the Holy Ghost.

Be merciful, we most humbly beseech thee, O Lord, unto the Universal Church of thy Son Christ, in all lands, and amongst all people; and so inhabit and illumine it by thy Holy Spirit, that every minister and member thereof, in their several places and callings, may truly and godly serve thee. Plant in our hearts true fear and honor of thy Name, obedience to our rulers, and love to our neighbors. Increase in us true religion; replenish our minds with all goodness; and of thy great mercy keep us in the same, till the end of our lives.

And forasmuch as in this world we must always be at war and strife, not merely with flesh and blood, but with the prince of darkness, and wicked men, his instruments; Grant us therefore grace, that, being armed with thy defence, we may stand in this battle, with an invincible constancy against all corruption, by which we are compassed on every side, until such time as, having ended the combat, we may attain to thy heavenly rest, prepared for us and all thine elect; through Jesus Christ our Lord and only Saviour. *Amen.*

WE beseech thee, O Lord, to graciously accept these our humble supplications and prayers, which we offer unto thee not in our own name or merits, but only in the blessed name and through the infinite merits of thy well-beloved Son Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Thanksgivings.

A Thanksgiving for the Benefits of Redemption.

HONOR and praise be given to thee, O Lord God Almighty, most gracious Father of heaven, for all thy mercies and loving-kindness showed unto us, in that it hath pleased thee freely and of thine own accord, to elect and choose us to salvation before the beginning of the world; and even like continual thanks be given to thee for creating us after thine own image; for redeeming us with the precious blood of thy dear Son, when we were utterly lost; for sanctifying us with thy Holy Spirit, through the revelation of thy blessed Word; for helping and succoring us in all our needs and distresses; for saving us from all dangers of body and soul; for comforting us so fatherly in all our tribulations and persecutions; for sparing us so long, and giving us so large a time for repentance. These benefits, O most merciful Father, as we have received only of thy continual goodness toward us, even so, we beseech thee, grant us thy Holy Spirit, whereby we may grow in continual thankfulness toward thee; through Jesus Christ our Lord and only Saviour. *Amen.*

A Thanksgiving after the Communion.

HEAVENLY Father, we give thee immortal praise and thanks that upon us poor sinners thou hast conferred so great a benefit, as to bring us into the communion of thy Son Jesus Christ our Lord; whom, having delivered up to death for us, thou hast given for our food and nourishment unto life eternal. Now, also, grant us grace, that we may never be unmindful of these things; but rather carrying them about engraven in our hearts, may advance and grow in that faith which is effectual unto every good work; that so the rest of our lives may be ordered to thy glory and the good of our neighbors; through Jesus Christ our Lord; who, with thee, O Father, and the

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Holy Ghost, liveth and reigneth in the unity of the Godhead, world without end. *Amen.*

A Thanksgiving of Women after Child-birth.

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of Child-birth, *this woman thy servant*, who *desireth* now to offer *her* praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she*, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

A Thanksgiving after the Baptism of Children.

A LMIGHTY God and merciful Father: We thank and praise thee, that thou hast forgiven us and our children all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy Holy Spirit, as members of thy only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism. We beseech thee, through the same Son of thy love, that thou wilt be pleased always to govern these baptized children by thy Holy Spirit; that they may increase and grow up in the Lord Jesus Christ; that they then may acknowledge thy fatherly goodness and mercy, which thou hast shown to them and us; and live in all righteousness, under our only Teacher, King, and High Priest, Jesus Christ; and manfully fight against, and overcome sin, the devil, and his whole dominion; To the end that they may eternally praise and magnify thee and thy Son Jesus Christ, together with the Holy Ghost, the one only true God. *Amen.*

A Thanksgiving and Prayer at the Beginning of the Day.

A LL possible thanks we render unto thee, O Lord Jesus Christ, for that thou hast willed this night past to be prosperous unto us: and we beseech

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thee likewise to prosper this same day unto us for thy glory and for the health of our souls, and that thou who art the true Light, not knowing any going down, and the Sun eternal, giving life, food, and gladness unto all things, wilt vouchsafe to shine into our minds, that we may not anywhere stumble and fall into any sin, but through thy good guidance and conduct, may come to the life everlasting, Who livest and reignest with the Father and the Holy Ghost, world without end. *Amen.*

Or this.

O MERCIFUL Lord God, heavenly Father, we render most high laud, praise, and thanks to thee, that thou hast preserved us both this night and all the nights and days of our life hitherto, under thy protection, and hast suffered us to live until this present hour. And we beseech thee heartily, that thou wilt vouchsafe to receive us this day, and the residue of our whole life, into thy tuition, ruling and governing us with thy Holy Spirit, that all darkness of unbelief, infidelity, and carnal lusts and affections may be utterly chased out of our hearts, and that we may be justified and saved, both body and soul, through a right and perfect faith, and so walk in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of our neighbor, through Jesus Christ our Lord and Saviour. *Amen.*

A Thanksgiving for the Beginning of a Recovery.

GREAT and mighty God, who bringest down to the grave, and bringest up again: We bless thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be thy Name that thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to thy will; and, at last, didst send *him* seasonable relief. Perfect, we beseech thee, this thy

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mercy towards *him*; and prosper the means which shall be made use of for *his* cure: That being restored to health of body, vigor of mind, and cheerfulness of spirit, *he* may be able to go to thine house, to offer thee an oblation with great gladness; and to bless thy holy Name for all thy goodness towards *him*; through Jesus Christ our Saviour, to whom, with thee and the Holy Spirit, be all honor and glory, world without end. *Amen.*

A Thanksgiving for a Recovery from Sickness.

O GOD, who art the giver of life, of health, and of safety; We bless thy Name, that thou hast been pleased to deliver from *his* bodily sickness *this* thy servant, who now *desireth* to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May *his* heart be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the Recovery of the Sick or Wounded.

O LORD God, who both healest by wounding and preservest by pardoning, we give thee hearty thanks for these thy servants, raised up in thy marvellous mercy from the bed of sickness and the jaws of death; and we humbly beseech thee, that both with their bodies and their souls, which thou hast delivered, they may evermore faithfully serve thee; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for Supplies of Food.

ACCCEPT our thanks, O Lord, for that thou hast heard our prayers, and turned our dearth and scarcity into plenty; and grant, we beseech thee, that even as we ever live upon thy bounty, so we

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may ever live for thine honor and glory; through Christ our Lord. *Amen.*

A Thanksgiving for Returning Rain.

BLESSED Lord, who at length hast opened the windows of heaven, and rained down upon us these drops and showers of mercy; Grant that what we praise and magnify as an earthly refreshment, may be to us also a heavenly benediction; through Christ our Lord. *Amen.*

A Thanksgiving for Deliverance from Storms.

O MOST merciful and mighty God, who at thy pleasure raisest the winds and waves of the sea, or commandest them back to peace, we thy poor creatures, spared by thy mercy to praise thee, do give thee unfeigned thanks, for that thou heardest our cry when we were at the brink of death, and had given up all for lost, and didst not suffer us to sink in the devouring waters: And we here offer ourselves, our bodies and our souls, which thou has redeemed, to be a living sacrifice unto thee, of praise and thanksgiving, all the days of our lives; through Jesus Christ our Lord. *Amen.*

Or this.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance, for

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which we, now being in safety, do give all praise and glory to thy holy name; through Jesus Christ our Lord. *Amen.*

Or this.

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast showed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

A Thanksgiving for Deliverance from Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies, we yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed; We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

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A Thanksgiving for Safe Return of Prisoners.

ALMIGHTY and most merciful God, who in times of old didst loosen the chains of thy believing servants, and let them depart unhurt from the midst of their enemies; We praise and magnify that preserving mercy whereby these thy servants, brought back from captivity, are here before thee, to thank and bless thee as their Guardian and Deliverer; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for a Safe Return from Sea.

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name, that thou hast been pleased to conduct in safety, through the perils of the great deep, *this thy servant*, who now *desireth* to return *his* thanks unto thee, in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for Safe Return from a Campaign or Cruise.

ALL thanks and praise be unto thee, O most glorious God, our good and gracious Father, who in thy wondrous power and mercy hast preserved us thy servants through so many and great dangers, temptations and troubles; guiding and guarding us, by night and by day; in heat and cold, on land and water; through hunger and thirst and weariness; among enemies; and in the midst of battle and murder and death. Surely goodness and mercy have followed us until this hour; and therefore we will not forget thy benefits, but pay our vows unto thee, and call upon our souls and all that is within us to bless and magnify thy holy name; through Jesus Christ our Lord. *Amen.*

THE PSALTER,
OR
PSALMS OF DAVID.

POINTED AS THEY ARE TO BE SUNG OR CHANTED.

THE FIRST DAY

Morning Prayer.

PSALM i. *Beatus vir, qui non abiit.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment : neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM ii. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled, yea but a little. Blessed are all they that put their trust in him.

PSALM iii. *Domine, quid multiplicati!*

LORD, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

PSALM iv. *Cum invocarem.*

HEAR me, when I call, O God of my righteousness : thou hast set me at liberty, when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honor : and have such pleasure in vanity, and seek after falsehood?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will show us any good?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

PSALM v. *Verba mea auribus.*

PONDER my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak falsehood : the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God ; let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12 And let all them that put their trust

in thee rejoice : they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favorable kindness wilt thou defend him, as with a shield.

Evening Prayer.

PSALM vi. *Domine, ne in furore.*

O LORD, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul : O save me, for thy mercy's sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work

vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

PSALM vii. *Domine, Deus meus.*

O LORD, my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honor in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most high.

PSALM viii. *Domine, Dominus noster.*

O LORD, our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man, that thou visitest him?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet;

7 All sheep and oxen : yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of of the seas.

9 O Lord, our Governor : how excellent is thy name in all the world!

THE SECOND DAY.

Morning Prayer.

PSALM ix. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord,
with my whole heart : I will speak of
all thy marvellous works.

2 I will be glad and rejoice in thee : yea,
my songs will I make of thy Name, O thou
Most Highest.

3 While mine enemies are driven back ·
they shall fall and perish at thy presence.

4 For thou hast maintained my right and
my cause : thou art set in the throne that
judgest right.

5 Thou hast rebuked the heathen, and
destroyed the ungodly : thou hast put out
their name for ever and ever.

6 O thou enemy, destructions are come
to a perpetual end : even as the cities which
thou hast destroyed, their memorial is per-
ished with them.

7 But the Lord shall endure for ever : he
hath also prepared his seat for judgment.

8 For he shall judge the world in right-
eousness : and minister true judgment unto
the people.

9 The Lord also will be a defence for
the oppressed : even a refuge in due time of
trouble.

10 And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : show the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord ; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death ;

14 That I may show all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily is their foot taken.

16 The Lord is known to execute judgment : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSALM X. *Ut quid, Domine?*

WHY standest thou so far off, O Lord:
and hidest thy face in the needful time
of trouble?

2 The ungodly, for his own lust, doth
persecute the poor : let them be taken in the
crafty wiliness that they have imagined.

3 For the ungodly hath made boast of
his own heart's desire : and speaketh good
of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth
not for God : neither is God in all his
thoughts.

5 His ways are always grievous : thy
judgments are far above out of his sight,
and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush! I
shall never be cast down : there shall no
harm happen unto me.

7 His mouth is full of cursing, deceit, and
fraud : under his tongue is ungodliness and
vanity.

8 He sitteth lurking in the thievish cor-
ners of the streets : and privily in his lurk-
ing dens doth he murder the innocent; his
eyes are set against the poor.

9 For he lieth waiting secretly; even as
a lion lurketh he in his den : that he may
ravish the poor.

10 He doth ravish the poor : when he
getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush ! God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush ! thou God carest not for it ?

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong,

16 That thou mayest take the matter into thy hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto :

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

PSALM xi. *In Domino confido.*

IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done?

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eye-lids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly he shall rain snares. fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

Evening Prayer.

PSALM xii. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbor : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things :

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us ?

5 Now, for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

PSALM xiii. *Usque quo, Domine ?*

HOW long wilt thou forget me, O Lord ?
for ever : how long wilt thou hide thy face from me ?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death;

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

PSALM xiv. *Dixit insipiens.*

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not

known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

THE THIRD DAY.

Morning Prayer.

PSALM xv. *Domine, quis habitabit?*

LORD, who shall dwell in thy tabernacle :
or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life :
and doeth the thing which is right, and
speaketh the truth from his heart.

3 He that hath used no deceit in his
tongue, nor done evil to his neighbor : and
hath not slandered his neighbor.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbor, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

PSALM xvi. *Conserva me, Domine.*

PRESERVE me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God ; my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me

warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt show me the path of life; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSALM xvii. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Show thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings;

9 From the ungodly, that trouble me : mine enemies compass me round about, to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire :

and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

PSALM xviii. *Diligam te, Domine.*

I WILL love thee, O Lord, my strength.

The Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God :

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him; it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the Cherubim, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hailstones and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hailstones and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strong-

est enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favor unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the

Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God ?

32 It is God that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth; and blessed be my strong helper : and praised be the God of my salvation;

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto

thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and showeth loving-kindness unto David, his Anointed, and unto his seed for evermore.

THE FOURTH DAY.

Morning Prayer.

PSALM xix. *Cœli enarrant.*

THE heavens declare the glory of God :
and the firmament showeth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language :
but their voices are heard among them.

4 Their sound is gone out into all lands :
and their words into the ends of the world.

5 In them hath he set a tabernacle for
the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part
of the heaven, and runneth about unto the
end of it again : and there is nothing hid
from the heat thereof.

7 The law of the Lord is an undefiled

law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength and my redeemer.

PSALM XX. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble :
the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary :
and strengthen thee out of Sion ;

3 Remember all thy offerings : and accept thy burnt-sacrifice.

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down and fallen : but we are risen and stand upright.

9 Save, Lord; and hear us, O King of heaven : when we call upon thee.

PSALM xxi. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honor is great in thy salvation glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the Most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening Prayer.

PSALM xxii. *Deus, Deus meus!*

MY God! my God! look upon me; why hast thou forsaken me : and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou Worship of Israel.

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, *if* he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since

I was born : thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Bashan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a pottersherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succor, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor : he hath not hid his face from him ; but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat and be satisfied : they that seek after the Lord, shall praise him ; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governor among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens

shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

PSALM xxiii. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

THE FIFTH DAY.

Morning Prayer.

PSALM xxiv. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind into vanity, nor sworn to deceive his neighbor.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : It is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be

ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : Even the Lord of hosts, he is the King of glory.

PSALM xxv. *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Show me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek shall he guide in judgment : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy

and truth : unto such as keep his covenant,
and his testimonies.

10 For thy Name's sake, O Lord : be
merciful unto my sin, for it is great.

11 What man is he that feareth the Lord :
him shall he teach in the way that he shall
choose.

12 His soul shall dwell at ease : and his
seed shall inherit the land.

13 The secret of the Lord is among them
that fear him : and he will show them his
covenant.

14 Mine eyes are ever looking unto the
Lord : for he shall pluck my feet out of
the net.

15 Turn thee unto me, and have mercy
upon me : for I am desolate, and in
misery.

16 The sorrows of my heart are en-
larged : O bring thou me out of my trou-
bles.

17 Look upon my adversity and misery :
and forgive me all my sin.

18 Consider mine enemies, how many
they are : and they bear a tyrannous hate
against me.

19 O keep my soul, and deliver me : let
me not be confounded, for I have put my
trust in thee.

20 Let perfectness and righteous dealing
wait upon me : for my hope hath been in
thee.

21 Deliver Israel, O God : out of all his troubles.

PSALM xxvi. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

7 That I may show the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honor dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently :
O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise
the Lord in the congregations.

Evening Prayer.

PSALM xxvii. *Dominus illuminatio.*

THE Lord is my light and my salvation;
whom then shall I fear : the Lord is the
strength of my life; of whom then shall I
be afraid?

2 When the wicked, even mine enemies
and my foes, came upon me to eat up my
flesh : they stumbled and fell.

3 Though an host of men were laid
against me, yet shall not my heart be afraid :
and though there rose up war against me,
yet will I put my trust in him.

4 One thing have I desired of the Lord,
which I will require : even that I may dwell
in the house of the Lord all the days of my
life, to behold the fair beauty of the Lord,
and to visit his temple.

5 For in the time of trouble he shall hide
me in his tabernacle : yea, in the secret
place of his dwelling shall he hide me, and
set me up upon a rock of stone.

6 And now shall he lift up mine head :
above mine enemies round about me.

7 Therefore will I offer in his dwelling

an oblation, with great gladness : I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succor : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord.

PSALM xxviii. *Ad te, Domine.*

UNTO thee will I cry, O Lord, my strength : think no scorn of me ; lest, if thou make as though thou hearest not, I

become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbors, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield ; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSALM xxix. *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord : ascribe unto the Lord worship and strength.

2 Give the Lord the honor due unto his Name : worship the Lord with holy worship.

3 It is the Lord that commandeth the waters : it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea ; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire ; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honor.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his

people : the Lord shall give his people the blessing of peace.

THE SIXTH DAY.

Morning Prayer.

PSALM xxx. *Exaltabo te, Domine.*

I WILL magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord, my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him, for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness, hast made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit?

10 Shall the dust give thanks unto thee : or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness :

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSALM xxxi. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion ; deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of super-

stitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbors : and they of mine acquaintance were afraid of me; and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side; while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand; deliver me

from the hand of mine enemies : and from them that persecute me.

18 Show thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath showed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

Evening Prayer.

PSALM xxxii. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For whilst I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt

compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSALM xxxiii. *Exultate, justi.*

REJOICE in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgment : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the

heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah : and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling, he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing

to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSALM xxxiv. *Benedicam Domino.*

I WILL always give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord hear-eth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round

about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear the Lord.

12 What man is he that lusteth to live : and would fain see good days?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the right

eous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.



THE SEVENTH DAY.

Morning Prayer.

PSALM xxxv. *Judica me, Domine.*

PLEAD thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the

wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee! fie on thee! we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according

to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There! there! so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonor, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise, all the day long.

PSALM xxxvi. *Dixit injustus.*

MY heart showeth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor anything that is evil.

5 Thy mercy, O Lord, reacheth unto the

heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast; how excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

Evening Prayer.

PSALM xxxvii. *Noli æmulari.*

FRET not thyself because of the ungodly :
neither be thou envious against the
evil-doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against

the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

22 Such as are blessed of God shall possess the land : and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good man's

going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgment.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou

shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

THE EIGHTH DAY.

Morning Prayer.

PSALM xxxviii. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbors did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and

heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipt, they rejoiced greatly against me.

17 And I truly am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O Lord, my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

PSALM xxxix. *Dixi, custodiam.*

[SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing :

I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled : and at the last I spake with my tongue;

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : Truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with

thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee: and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSALM xl. *Expectans expectavi.*

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee! fie upon thee!

19 Let all those that seek thee, be joyful and glad in thee : and let such as love thy salvation, say alway, The Lord be praised!

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make not long tarrying, O my God.

Evening Prayer.

PSALM xli. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favorest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

PSALM xlii. *Quemadmodum.*

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with

a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSALM xliii. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

THE NINTH DAY.

Morning Prayer.

PSALM xliv. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favor unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me;

8 But it is thou that savest us from our enemies : and putttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and putttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbors : to be laughed to scorn, and in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemmer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out ?

for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us, for thy mercy's sake.

PSALM xlv. *Eructavit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou Most Mighty : according to thy worship and renown.

5 Good luck have thou with thine honor : ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the

people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honorable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colors.

11 Hearken, O daughter, and consider ; incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needlework : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers, thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy name from one generation to another : therefore shall the people give thanks unto thee, world without end.

PSALM xlv. *Deus noster refugium.*

GOD is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the Most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath showed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works

of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

Evening Prayer.

PSALM xlvii. *Omnes gentes, plaudite.*

O CLAP your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, who is very high exalted, doth defend the earth, as it were with a shield.

PSALM xlviii. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the Mount Sion rejoice, and the daughter of Judah be glad : because of thy judgments.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSALM xlix. *Audite hæc, omnes.*

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and show my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him;

8 For it cost more to redeem their souls
so that he must let that alone for ever;

9 Yea, though he live long : and see not
the grave.

10 For he seeth that wise men also die
and perish together : as well as the ignorant
and foolish, and leave their riches for
other.

11 And yet they think that their houses
shall continue for ever : and that their
dwelling-places shall endure from one generation
to another; and call the lands after
their own names.

12 Nevertheless, man will not abide in
honor : seeing he may be compared unto
the beasts that perish; this is the way of
them.

13 This is their foolishness : and their
posterity praise their saying.

14 They lie in the hell like sheep; death
gnaweth upon them, and the righteous shall
have dominion over them in the morning :
their beauty shall consume in the sepulchre
out of their dwelling.

15 But God hath delivered my soul from
the place of hell : for he shall receive me.

16 Be not thou afraid, though one be
made rich : or if the glory of his house be
increased.

17 For he shall carry nothing away with
him when he dieth : neither shall his pomp
follow him.

18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers : and shall never see light.

20 Man being in honor hath no understanding : but is compared unto the beasts that perish.

THE TENTH DAY.

Morning Prayer.

PSALM 1. *Deus deorum.*

THE Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun unto the going down thereof.

2 Out of Sion hath, God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above : and the earth, that he may judge his people.

5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats?

14 Offer unto God thanksgiving : and pay thy vows unto the Most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee?

18 When thou sawest a thief, thou con-

sentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoreth me : and to him that ordereth his conversation right, will I show the salvation of God.

PSALM li. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou

mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips O Lord : and my mouth shall show thy praise.

16 For thou desirest no sacrifice, else

would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God shalt thou not despise.

18 O be favorable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSALM lii. *Quid gloriaris?*

WHY boasteth thou thyself, thou tyrant : that thou canst do mischief ;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all works that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn ;

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.



Evening Prayer.

PSALM liii. *Dixit insipiens.*

THE foolish body hath said in his heart .
There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding

that work wickedness : eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice : and Israel should be right glad.

PSALM liv. *Deus, in nomine.*

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSALM lv. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy that hath

done me this dishonor : for then I could have borne it.

13 Neither was it mine adversary that did magnify himself against me : for then peradventure I would have did myself from him :

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noonday will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

THE ELEVENTH DAY.

Morning Prayer.

PSALM lvi. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou Most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my wanderings; put my tears into thy bottle : are not these things noted in thy book?

9 Whosoever I call upon thee, then shall mine enemies be put to flight : this I know : for God is on my side.

10 In God's word will I rejoice : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

PSALM lvii. *Misereñ mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing and give praise.

9 Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSALM lviii. *Si vere utique.*

ARE your minds set upon righteousness,
O ye congregation : and do ye judge
the thing that is right, O ye sons of
men?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder, that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths ; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

Evening Prayer.

PSALM lix. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God :
defend me from them that rise up
against me.

2 O deliver me from the wicked doers :
and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul :
the mighty men are gathered against me,
without any offence or fault of me, O Lord.

4 They run and prepare themselves with-
out my fault : arise thou therefore to help
me, and behold.

5 Stand up, O Lord God of hosts, thou
God of Israel, to visit all the heathen : and
be not merciful unto them that offend of
malicious wickedness.

6 They go to and fro in the evening :
they grin like a dog, and run about through
the city.

7 Behold, they speak with their mouth,
and swords are in their lips : for who doth
hear?

8 But thou, O Lord, shalt have them in
derision : and thou shalt laugh all the
heathen to scorn.

9 My strength will I ascribe unto thee :
for thou art the God of my refuge.

10 God showeth me his goodness plente-

ously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

PSALM lx. *Deus, repulisti nos.*

O GOD, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast showed thy people heavy things : thou hast given us to drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my lawgiver ;

8 Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSALM lxi. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name : that I may daily perform my vows.



THE TWELFTH DAY.

Morning Prayer.

PSALM lxii. *Nonne Deo?*

MY soul truly waiteth still upon God :
for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : Ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights ; they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery ; give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God ;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PSALM lxiii. *Deus, Deus meus.*

O GOD, thou art my God : early will I seek thee.

2 My soul thirsteth for thee ; my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee in this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all

they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped

PSALM lxiv. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer .
preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves, how they may lay snares; and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This

hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

Evening Prayer.

PSALM lxxv. *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt show us wonderful things in thy righteousness, O God of our salvation : thou art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and

the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows ; thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM lxvi. *Jubilate Deo.*

O BE joyful in God, all ye lands : sing praises unto the honor of his Name ; make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee :
sing of thee, and praise thy Name.

4 O come hither, and behold the works
of God : how wonderful he is in his doing
toward the children of men.

5 He turned the sea into dry land : so
that they went through the water on foot;
there did we rejoice thereof.

6 He ruleth with his power for ever ; his
eyes behold the people : and such as will
not believe shall not be able to exalt them-
selves.

7 O praise our God, ye people : and make
the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suf-
fereth not our feet to slip.

9 For thou, O God, hast proved us :
thou also hast tried us, like as silver is
tried.

10 Thou broughtest us into the snare :
and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our
heads : we went through fire and water,
and thou broughtest us out into a wealthy
place.

12 I will go into thine house with burnt-
offerings : and will pay thee my vows, which
I promised with my lips, and spake with my
mouth, when I was in trouble.

13 I will offer unto thee fat burnt sacri-
fices, with the incense of rams : I will offer
bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

PSALM lxxvii. *Deus misereatur.*

GOD be merciful unto us, and bless us : and show us the light of his countenance, and be merciful unto us ;

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : yea, let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

THE THIRTEENTH DAY.

Morning Prayer.

PSALM lxviii. *Exurgat Deus.*

LET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lain among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Bashan, so is God's hill : even an high hill, as the hill of Bashan.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the

Lord is among them as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Bashan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us.

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord;

33 Who sitteth in the heavens over all, from the beginning : lo, he doth send out his voice; yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel, he will give strength and power unto his people; Blessed be God.

Evening Prayer.

PSALM lxix. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies ;

18 And hide not thy face from thy servant ; for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonor : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to

have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : bet-

ter than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor, and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSALM lxx. *Deus, in adiutorium.*

HASTE thee, O God, to deliver me :
make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There! there!

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery :
haste thee unto me, O God.

6 Thou art my helper, and my redeemer :
O Lord, make no long tarrying.

THE FOURTEENTH DAY.

Morning Prayer.

PSALM lxxi. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust; let
me never be put to confusion : but rid
me, and deliver me, in thy righteousness;
incline thine ear unto me, and save me.

2 Be thou my stronghold, whereunto I
may alway resort : thou hast promised to
help me, for thou art my house of defence,
and my castle.

3 Deliver me, O my God, out of the hand
of the ungodly : out of the hand of the
unrighteous and cruel man.

4 For thou, O Lord God, art the thing
that I long for : thou art my hope, even
from my youth.

5 Through thee have I been holden up
ever since I was born : thou art he that
took me out of my mother's womb; my
praise shall be always of thee.

6 I am become as it were a monster unto
many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : that I may sing of thy glory and honor all the day long.

8 Cast me not away in the time of age forsake me not when my strength faileth me.

9 For mine enemies speak against me; and they that lay wait for my soul take their counsel together, saying : God hath forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonor that seek to do me evil.

12 As for me, I will patiently abide alway : and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have showed thy strength unto this generation,

and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done; O God, who is like unto thee!

18 O what great troubles and adversities hast thou showed me! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honor : and comforted me on every side;

20 Therefore will I praise thee, and thy faithfulness, O God, playing upon an instrument of music : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM lxxii. *Deus, judicium.*

GIVE the King thy judgments, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favorable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun amongst the posterities : which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

Evening Prayer.

PSALM lxxiii. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why? I was grieved at the

wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are scolden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the Most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the Most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as

they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

18 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 O how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSALM lxxiv. *Ut quid, Deus?*

O GOD, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and Mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havoc of them altogether : thus have

they burnt up all the houses of God in the land.

10 We see not our tokens; there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonor : how long shall the enemy blaspheme thy Name? for ever?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old : the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power : thou breakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies :

and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.



THE FIFTEENTH DAY.

Morning Prayer.

PSALM lxxv. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks :
yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that
do thy wondrous works declare.

3 When I receive the congregation : I
shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so

madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixt, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSALM lxxvi. *Notus in Judæa.*

IN Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honor and might . than the hills of the robbers.

5 The proud are robbed, they have slept

their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgment : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM lxxvii. *Voce mea ad Dominum.*

1 I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think

upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirit.

7 Will the Lord absent himself for ever : and will he be no more entreated?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the Most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God?

14 Thou art the God that doest wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Evening Prayer.

PSALM lxxviii. *Attendite popule.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old;

3 Which we have heard and known : and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come . but to show the honor of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and

gave Israel a law : which he commanded our forefathers to teach their children;

6 That their posterity might know it : and the children which were yet unborn;

7 To the intent that when they came up : they might show their children the same;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments.

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law;

12 But forgot what he had done : and the wonderful works that he had showed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wil-

derness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the Most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the southwest-wind.

28 He rained flesh upon them as thick as

dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and inquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they steadfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his

wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labor unto the grasshopper.

48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation,

and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain, which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel ;

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds ;

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

THE SIXTEENTH DAY.

Morning Prayer.

PSALM lxxix. *Deus, venerunt.*

O GOD, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for

the glory of thy Name : O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants' blood that is shed : be openly showed upon the heathen, in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbors have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be showing forth thy praise from generation to generation.

PSALM lxxx. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : show thyself also, thou that sittest upon the Cherubim.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us.

3 Turn us again, O God : show the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt

thou be angry with thy people that pray-eth?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbors : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : show the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted : and the

branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : show the light of thy countenance, and we shall be whole.

PSALM lxxxi. *Exultate Deo.*

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden :

and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people; and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me;

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with

the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

Evening Prayer.

PSALM lxxxii. *Deus stetit.*

GOD standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgment : and accept the persons of the ungodly?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the outcast and poor : save them from the hand of the ungodly.

5 They will not be learned, nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the Most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

PSALM lxxxiii. *Deus, quis similis.*

HOLD not thy tongue, O God, keep not still silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee;

6 The tabernacles of the Edomites, and the Ishmaelites : the Moabites, and Hagarenes;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Midianites : unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like

Oreb and Zeb : yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to ourselves the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the Most Highest over all the earth.

PSALM lxxxiv. *Quam dilecta!*

O HOW amiable are thy dwellings : thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water,

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSALM lxxxv. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Show us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall show loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

THE SEVENTEENTH DAY.

Morning Prayer.

PSALM lxxxvi. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will

walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plentiful in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine hand-maid.

17 Show some token upon me for good ; that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

PSALM lxxxvii. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians; lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the Most High shall stablish her.

6 The Lord shall rehearse it, when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

PSALM lxxxviii. *Domine, Deus.*

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling;

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance

far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou show wonders among the dead : or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be showed in the grave : or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Evening Prayer.

PSALM lxxxix. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be showing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant;

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of saints.

6 For who is he among the clouds : that shall be compared unto the Lord?

7 And what is he among the gods : that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy hand and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon One that is mighty, I have exalted One chosen out of the people.

21 I have found David my servant :
with my holy oil have I anointed him.

22 My hand shall hold him fast : and
my arm shall strengthen him.

23 The enemy shall not be able to do
him violence : the son of wickedness shall
not hurt him.

24 I will smite down his foes before his
face : and plague them that hate him.

25 My truth also and my mercy shall be
with him : and in my Name shall his horn
be exalted.

26 I will set his dominion also in the
sea : and his right hand in the floods.

27 He shall call me, Thou art my Father .
my God, and my strong salvation.

28 And I will make him my First-born :
higher than the kings of the earth.

29 My mercy will I keep for him for
evermore : and my covenant shall stand
fast with him.

30 His seed also will I make to endure
for ever : and his throne as the days of
heaven.

31 But if his children forsake my law :
and walk not in my judgments ;

32 If they break my statutes, and keep
not my commandments : I will visit their
offences with the rod, and their sin with
scourges.

33 Nevertheless, my loving-kindness will

I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strongholds.

40 All they that go by spoil him : and he is become a reproach to his neighbors.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonor.

45 Lord, how long wilt thou hide thy-

self? for ever : and shall thy wrath burn like fire?

46 O remember how short my time is : wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore. Amen and Amen.

THE EIGHTEENTH DAY.

Morning Prayer.

PSALM xc. *Domine, refugium.*

LORD, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and growth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years : yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Show thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us; O prosper thou our handy-work.

PSALM xci. *Qui habitat.*

WHOSO dwelleth under the defence of the Most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror

by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honor.

16 With long life will I satisfy him : and show him my salvation.

PSALM xcii. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O Most Highest;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season ;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the Most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine

enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking;

14 That they may show how true the Lord my strength is : and that there is no unrighteousness in him.

Evening Prayer.

PSALM xciii. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSALM xciv. *Deus ultionum.*

O LORD God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, show thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen : it

is he that teacheth man knowledge; shall not he punish?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance.

15 Until righteousness turn again unto judgment : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil-doers?

17 If the Lord had not helped me : it had not failed, but my soul had been put to silence.

18 But when I said, My foot hath slipped : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have anything to do with the stool of wickedness : which imagineth mischief as a law?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

THE NINETEENTH DAY.

Morning Prayer.

PSALM xcv. *Venite, exultemus.*

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and show ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we

are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSALM xcvi. *Cantate Domino.*

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honor unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honor are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds

of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honor due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSALM xcvi. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

Evening Prayer.

PSALM xcvi. *Cantate Domino.*

O SING unto the Lord a new song : for
he hath done marvellous things.

2 With his own right hand, and with his
holy arm : hath he gotten himself the vic-
tory.

3 The Lord declared his salvation : his
righteousness hath he openly showed in the
sight of the heathen.

4 He hath remembered his mercy and
truth toward the house of Israel : and all
the ends of the world have seen the salva-
tion of our God.

5 Show yourselves joyful unto the Lord,
all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing
to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms : O
show yourselves joyful before the Lord, the
King.

8 Let the sea make a noise, and all that
therein is : the round world, and they that
dwell therein.

9 Let the floods clap their hands, and let
the hills be joyful together before the Lord :
for he is come to judge the earth.

10 With righteousness shall he judge the
world : and the people with equity.

PSALM xcix. *Dominus regnavit.*

THE Lord is King, be the people never so impatient : he sitteth between the Cherubim, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgment; thou hast prepared equity : thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool; for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

PSALM c. *Jubilare Deo.*

O BE ye joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSALM ci. *Misericordiam et iudicium.*

MY song shall be of mercy and judgment : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness!

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbor : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.



THE TWENTIETH DAY.

Morning Prayer.

PSALM cii. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a firebrand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wil-

derness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping;

10 And that, because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion : and when his glory shall appear;

17 When he turneth him unto the prayer

of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mourning of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

PSALM ciii. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits;

3 Who forgiveth all thy sin : and healeth all thine infirmities;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.

7 He showed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his word.

21 O praise the Lord, all ye his hosts, ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Evening Prayer.

PSALM CIV. *Benedic, anima mea.*

PRAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honor.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto

the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All the beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forests do move.

21 The lions, roaring after their prey : do seek their meat from God.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labor : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth,

they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : Praise thou the Lord, O my soul, praise the Lord.

THE TWENTY-FIRST DAY.

Morning Prayer.

PSALM cv. *Confitemini Domino.*

O GIVE thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgments of his mouth,

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance;

12 When there were yet but a few of them : and they strangers in the land;

13 What time as they went from one nation to another : from one kingdom to another people;

14 He suffered no man to do them wrong : but reprov'd even kings for their sakes;

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent, and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly : and made them stronger than their enemies.

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these showed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood :
and slew their fish.

30 Their land brought forth frogs : yea,
even in their kings' chambers.

31 He spake the word, and there came
all manner of flies : and lice in all their
quarters.

32 He gave them hailstones for rain :
and flames of fire in their land.

33 He smote their vines also and fig-
trees : and destroyed the trees that were in
their coasts.

34 He spake the word, and the grass-
hoppers came, and caterpillars innumera-
ble : and did eat up all the grass in their
land, and devoured the fruit of their ground.

35 He smote all the first-born in their
land : even the chief of all their strength.

36 He brought them forth also with
silver and gold : there was not one feeble
person among their tribes.

37 Egypt was glad at their departing :
for they were afraid of them.

38 He spread out a cloud to be a cover-
ing : and fire to give light in the night-
season.

39 At their desire he brought quails :
and he filled them with the bread of
heaven.

40 He opened the rock of stone, and the
waters flowed out : so that rivers ran in the
dry places.

41 For why? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness;

43 And gave them the lands of the heathen : and they took the labors of the people in possession;

44 That they might keep his statutes : and observe his laws.

Evening Prayer.

PSALM cvi. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or show forth all his praise?

3 Blessed are they that alway keep judgment : and do righteousness.

4 Remember me, O Lord, according to the favor that thou bearest unto thy people. O visit me with thy salvation;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red Sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red Sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red Sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees, and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters

of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from everlasting, and world without end : and let all the people say, Amen.

THE TWENTY-SECOND DAY.

Morning Prayer.

PSALM cvii. *Confitemini Domino.*

O GIVE thanks unto the Lord ; for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in.

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the Most Highest;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the

Lord for his goodness : and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul aborred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness!

23 They that go down to the sea in ships : and occupy their business in great waters;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wit's end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in :

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multi-

ply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low : through oppression, through any plague or trouble;

40 Though he suffer them to be evil-entreated through tyrants : and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise, will ponder these things : and they shall understand the loving-kindness of the Lord.

Evening Prayer.

PSALM cviii. *Paratum cor meum.*

O GOD, my heart is ready, my heart is ready : I will sing, and give praise with the best member that I have.

2 Awake, thou lute and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth ;

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ;

9 Judah is my law-giver ; Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSALM cix. *Deus laudum.*

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good-will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labor.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be

had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him : and as the girdle that he is always girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting :
my flesh is dried up for want of fatness.

24 I became also a reproach unto them :
they that looked upon me shaked their
heads.

25 Help me, O Lord my God : O save
me according to thy mercy ;

26 And they shall know how that this
is thy hand : and that thou, Lord, hast
done it.

27 Though they curse, yet bless thou :
and let them be confounded that rise up
against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with
shame : and let them cover themselves with
their own confusion, as with a cloak.

29 As for me, I will give great thanks
unto the Lord with my mouth : and praise
him among the multitude ;

30 For he shall stand at the right hand
of the poor : to save his soul from unright-
eous judges.



THE TWENTY-THIRD DAY.

Morning Prayer.

PSALM CX. *Dixit Dominus.*

THE Lord said unto my Lord : Sit thou
on my right hand, until I make thine
enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever, after the order of Melchizedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSALM cxi. *Confitebor tibi.*

I WILL give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honor : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath showed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment : all his commandments are true

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

PSALM cxii. *Beatus vir.*

BLESSED is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth :
and will guide his words with discretion.

6 For he shall never be moved : and the
righteous shall be had in everlasting re-
membrance.

7 He will not be afraid of any evil
tidings : for his heart standeth fast, and
believeth in the Lord.

8 His heart is stablished, and will not
shrink : until he see his desire upon his
enemies.

9 He hath dispersed abroad, and given
to the poor : and his righteousness remain-
eth for ever; his horn shall be exalted with
honor.

10 The ungodly shall see it, and it shall
grieve him : he shall gnash with his teeth,
and consume away; the desire of the un-
godly shall perish.

PSALM cxiii. *Laudate, pueri.*

PRAISE the Lord, ye servants : O praise
the Name of the Lord.

2 Blessed be the Name of the Lord :
from this time forth for evermore.

3 The Lord's Name is praised : from the
rising up of the sun unto the going down
of the same.

4 The Lord is high above all heathen :
and his glory above the heavens.

5 Who is like unto the Lord our God,
that hath his dwelling so high : and yet

humbleth himself to behold the things that are in heaven and earth!

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

Evening Prayer.

PSALM cxiv. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSALM CXV. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succor and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us,

and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

THE TWENTY-FOURTH DAY.

Morning Prayer.

PSALM cxvi. *Dilexi, quoniam.*

I AM well pleased : that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

12 I will receive the cup of salvation : and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thy handmaid ; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord,

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house; even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM cxvii. *Laudate Dominum.*

O PRAISE the Lord, all ye heathen .
praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

PSALM cxviii. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preëminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee; for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath showed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord; for he is gracious : and his mercy endureth for ever.

Evening Prayer.

PSALM cxix. *Beati immaculati.*

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes!

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corrigit?

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments!

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O Lord : O teach me thy statutes!

13 With my lips have I been telling : of all the judgments of thy mouth.

14 I have had as great delight in the way of thy testimonies : as in all manner of riches.

15 I will talk of thy commandments :
and have respect unto thy ways.

16 My delight shall be in thy statutes :
and I will not forget thy word

Retribue servo tuo.

O DO well unto thy servant : that I may
live, and keep thy word.

18 Open thou mine eyes : that I may
see the wondrous things of thy law.

19 I am a stranger upon earth : O hide
not thy commandments from me!

20 My soul breaketh out for the very
fervent desire : that it hath alway unto thy
judgments.

21 Thou hast rebuked the proud : and
cursed are they that do err from thy com-
mandments.

22 O turn from me shame and rebuke :
for I have kept thy testimonies.

23 Princes also did sit and speak against
me : but thy servant is occupied in thy
statutes.

24 For thy testimonies are my delight :
and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken
thou me, according to thy word.

26 I have acknowledged my ways, and
thou heardest me : O teach me thy sta-
tutes!

27 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness : comfort thou me according unto thy word.

29 Take from me the way of lying : and cause thou me to make much of thy law.

30 I have chosen the way of truth : and thy judgments have I laid before me.

31 I have stuck unto thy testimonies : O Lord, confound me not.

32 I will run the way of thy commandments : when thou hast set my heart at liberty.



THE TWENTY-FIFTH DAY.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments : for therein is my desire.

36 Incline mine heart unto thy testimonies : and not to covetousness.

37 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

38 O stablish thy word in thy servant : that I may fear thee.

39 Take away the rebuke that I am afraid of : for thy judgments are good.

40 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me,
O Lord : even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers : for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgments.

44 So shall I always keep thy law : yea, for ever and ever.

45 And I will walk at liberty : for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings : and will not be ashamed.

47 And my delight shall be in thy commandments : which I have loved.

48 My hands also will I lift up unto thy

commandments, which I have loved : and my study shall be in thy statutes.

Memor esto servi tui.

O THINK upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble : for thy word hath quickened me.

51 The proud have had me exceedingly in derision : yet have I not shrunked from thy law.

52 For I remembered thine everlasting judgments, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

56 This I had : because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remem-

brance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgments.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes!

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes!

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver.

Evening Prayer.

Manus tuæ fecerunt me.

THEY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgments are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Deficit anima mea.

MY soul hath longed for thy salvation :
and I have a good hope because of
thy word.

82 Mine eyes long sore for thy word :
saying, O when wilt thou comfort me?

83 For I am become like a bottle in the
smoke : yet do I not forget thy statutes.

84 How many are the days of thy ser-
vant : when wilt thou be avenged of them
that persecute me?

85 The proud have digged pits for me :
which are not after thy law.

86 All thy commandments are true :
they persecute me falsely; O be thou my
help.

87 They had almost made an end of me
upon earth : but I forsook not thy com-
mandments.

88 O quicken me after thy loving-kind-
ness : and so shall I keep the testimonies
of thy mouth.

In æternum, Domine.

O LORD, thy word : endureth for ever in
heaven.

90 Thy truth also remaineth from one
generation to another : thou hast laid the
foundation of the earth, and it abideth.

91 They continue this day according to
thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with them thou hast quickened me.

94 I am thine, O, save me : for I have sought thy commandments.

95 The ungodly laid wait for me, to destroy me : but I will consider thy testimonies.

96 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi !

LORD, what love have I unto thy law : all the day long is my study in it.

98 Thou, through thy commandments, hast made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgments : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth!

104 Through thy commandments I get understanding : therefore I hate all evil ways.

THE TWENTY-SIXTH DAY.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and
a light unto my paths.

106 I have sworn, and am steadfastly
purposed : to keep thy righteous judgments.

107 I am troubled above measure :
quicken me, O Lord, according to thy
word.

108 Let the free-will offerings of my
mouth please thee, O Lord : and teach me
thy judgments.

109 My soul is alway in my hand : yet
do I not forget thy law.

110 The ungodly have laid a snare for
me : but yet I swerved not from thy com-
mandments.

111 Thy testimonies have I claimed as
mine heritage for ever : and why? they
are the very joy of my heart.

112 I have applied my heart to fulfil thy
statutes alway : even unto the end.

Iniquos odio habui.

I HATE them that imagine evil things .
but thy law do I love.

114 Thou art my defence and shield :
and my trust is in thy word.

115 Away from me ye wicked : I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgments.

Feci judicium.

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors!

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant me understanding : that I may know thy testimonies.

126 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stones.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Show the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine.

RIGHTEOUS art thou, O Lord : and true
is thy judgment.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me :
because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost :
and thy servant loveth it.

141 I am small and of no reputation :
yet do I not forget thy commandments.

142 Thy righteousness is an everlasting
righteousness : and thy law is the truth.

143 Trouble and heaviness have taken
hold upon me : yet is my delight in thy
commandments.

144 The righteousness of thy testimonies
is everlasting : O grant me understanding,
and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

I CALL with my whole heart : hear me,
O Lord ; I will keep thy statutes.

146 Yea, even unto thee do I call : help
me, and I shall keep thy testimonies

147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night watches : that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me : for I do not forget thy law.

154 Avenge thou my cause, and deliver me : quicken me according to thy word.

155 Health is far from the ungodly : for they regard not thy statutes.

156 Great is thy mercy, O Lord : quicken me, as thou art wont.

157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting :
all the judgments of thy righteousness
endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a
cause : but my heart standeth in awe
of thy word.

162 I am as glad of thy word : as one
that findeth great spoils.

163 As for lies, I hate and abhor them :
but thy law do I love.

164 Seven times a day do I praise thee :
because of thy righteous judgments.

165 Great is the peace that they have
who love thy law : and they are not
offended at it.

166 Lord, I have looked for thy saving
health : and done after thy commandments.

167 My soul hath kept thy testimonies :
and loved them exceedingly.

168 I have kept thy commandments and
testimonies : for all my ways are before
thee.

Appropinquet deprecatio.

LET my complaint come before thee, O
Lord : give me understanding accord-
ing to thy word.

170 Let my supplication come before
thee : deliver me according to thy word.

171 My lips shall speak of thy praise :
when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy
word : for all thy commandments are
righteous.

173 Let thine hand help me : for I have
chosen thy commandments.

174 I have longed for thy saving health,
O Lord : and in thy law is my delight.

175 O let my soul live, and it shall praise
thee : and thy judgments shall help me.

176 I have gone astray like a sheep that
is lost : O seek thy servant, for I do not
forget thy commandments

THE TWENTY-SEVENTH DAY.

Morning Prayer.

PSALM cxx. *Ad Dominum.*

WHEN I was in trouble, I called upon the
Lord : and he heard me.

2 Deliver my soul, O Lord, from lying
lips : and from a deceitful tongue.

3 What reward shall be given or done
unto thee, thou false tongue : even mighty
and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to
dwell with Mesech : and to have my habita-
tion among the tents of Kedar!

5 My soul hath long dwelt among them :
that are enemies unto peace.

6 I labor for peace, but when I speak
unto them thereof : they make them ready
to battle.

PSALM cxxi. *Levavi oculos meos.*

I WILL lift up mine eyes unto the hills :
from whence cometh my help.

2 My help cometh even from the Lord :
who hath made heaven and earth.

3 He will not suffer thy foot to be
moved : and he that keepeth thee will not
sleep.

4 Behold, he that keepeth Israel : shall
neither slumber nor sleep.

5 The Lord himself is thy keeper : the
Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by
day : neither the moon by night.

7 The Lord shall preserve thee from all
evil : yea, it is even he that shall keep thy
soul.

8 The Lord shall preserve thy going out,
and thy coming in : from this time forth for
evermore.

PSALM cxxii. *Lætatus sum.*

I WAS glad when they said unto me : We
will go into the house of the Lord.

2 Our feet shall stand in thy gates : O
Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSALM cxxiii. *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSALM CXXIV. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSALM CXXV. *Qui confidunt.*

THEY that put their trust in the Lord shall be even as the Mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the

righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil doers; but peace shall be upon Israel.

Evening Prayer.

PSALM cxxvi. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 'Then said they among the heathen . The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

PSALM cxxvii. *Nisi Dominus.*

EXCEPT the Lord build the house : their labor is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labor that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children, and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM cxxviii. *Beati omnes.*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labor of thine hands : O well is thee, and happy shalt thou be!

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

PSALM cxxix. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up : may Israel now say;

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSALM cxxx. *De profundis.*

OUT of the deep have I called unto thee,
O Lord : Lord, hear my voice.

2 O let thine ears consider well : the
voice of my complaint.

3 If thou, Lord, wilt be extreme to mark
what is done amiss : O Lord, who may
abide it?

4 For there is mercy with thee : there-
fore shalt thou be feared.

5 I look for the Lord; my soul doth wait
for him : in his word is my trust.

6 My soul fleeth unto the Lord before
the morning watch : I say, before the
morning watch.

7 O Israel, trust in the Lord, for with
the Lord there is mercy : and with him is
plenteous redemption.

8 And he shall redeem Israel : from all
his sins.

PSALM cxxxix. *Domine, non est.*

LORD, I am not high-minded : I have no
proud looks.

2 I do not exercise myself in great mat-
ters : which are too high for me.

3 But I refrain my soul, and keep it low,
like as a child that is weaned from his
mother : yea, my soul is even as a weaned
child.

4 O Israel, trust in the Lord : from this
time forth for evermore.

THE TWENTY-EIGHTH DAY.

Morning Prayer.

PSALM CXXXii. *Memento, Domine.*

LORD, remember David : and all his trouble;

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house : nor climb up unto my bed;

4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber : neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM cxxxiii. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is : brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.

PSALM cxxxiv. *Ecce nunc.*

BEHOLD now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord, that made heaven and earth : give thee blessing out of Sion.

PSALM cxxxv. *Laudate Nomen.*

O PRAISE the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : in the sea, and in all deep places.

7 He bringeth forth the clouds from the

ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh and all his servants.

10 He smote divers nations : and slew mighty kings;

11 Sehon, king of the Amorites; and Og, the king of Bashan : and all the kingdoms of Canaan;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel :
praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi :
ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who
dwelleth at Jerusalem.

Evening Prayer.

PSALM CXXXVI. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is
gracious : and his mercy endureth for
ever.

2 O give thanks unto the God of all
gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his
mercy endureth for ever.

4 Who only doeth great wonders : for
his mercy endureth for ever.

5 Who by his excellent wisdom made
the heavens : for his mercy endureth for
ever.

6 Who laid out the earth above the
waters : for his mercy endureth for ever.

7 Who hath made great lights : for his
mercy endureth for ever.

8 The sun to rule the day : for his mercy
endureth for ever.

9 The moon and the stars to govern the
night : for his mercy endureth for ever.

10 Who smote Egypt, with their first-born : for his mercy endureth for ever.

11 And brought out Israel from among them : for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm : for his mercy endureth for ever.

13 Who divided the Red Sea in two parts : for his mercy endureth for ever.

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red Sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever;

18 Yea, and slew mighty kings : for his mercy endureth for ever;

19 Sehon, king of the Amorites : for his mercy endureth for ever;

20 And Og, the king of Bashan : for his mercy endureth for ever;

21 And gave away their land for an heritage : for his mercy endureth for ever.

22 Even for an heritage unto Israel, his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever.

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven . for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSALM cxxxvii. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lord's song : in a strange land?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with

misery : yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSALM cxxxviii. *Confiteber tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou hearest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O

Lord, endureth for ever; despise not then the works of thine own hands.



THE TWENTY-NINTH DAY.

Morning Prayer.

PSALM cxxxix. *Domine, probasti.*

O LORD, thou hast searched me out, and known me : Thou knowest my down-sitting, and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea;

9 Even there also shall thy band lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God : Depart from me, ye blood-thirsty men.

20 For they speak unrighteously against

thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM cxl. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man ;

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my

God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSALM cxli. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me : and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth :
and keep the door of my lips.

4 O let not mine heart be inclined to any
evil thing : let me not be occupied in un-
godly works with the men that work wicked-
ness, lest I eat of such things as please
them.

5 Let the righteous rather smite me
friendly : and reprove me.

6 But let not their precious balms break
my head : yea, I will pray yet against
their wickedness.

7 Let their judges be overthrown in
stony places : that they may hear my
words; for they are sweet.

8 Our bones lie scattered before the pit :
like as when one breaketh and heweth wood
upon the earth.

9 But mine eyes look unto thee, O Lord
God : in thee is my trust; O cast not out
my soul.

10 Keep me from the snare that they
have laid for me : and from the traps of
the wicked doers.

11 Let the ungodly fall into their own
nets together : and let me ever escape
them.

Evening Prayer.

PSALM cxlii. *Voce mea ad Dominum.*

I CRIED unto the Lord with my voice :
yea, even unto the Lord did I make
my supplication.

2 I poured out my complaints before
him : and showed him of my trouble.

3 When my spirit was in heaviness, thou
knewest my path : in the way wherein I
walked, have they privily laid a snare for
me.

4 I looked also upon my right hand :
and saw there was no man that would
know me.

5 I had no place to flee unto : and no
man cared for my soul.

6 I cried unto thee, O Lord, and said :
Thou art my hope, and my portion in the
land of the living.

7 Consider my complaint : for I am
brought very low.

8 O deliver me from my persecutors :
for they are too strong for me.

9 Bring my soul out of prison, that I
may give thanks unto thy Name : which
thing if thou wilt grant me, then shall the
righteous resort unto my company.

PSALM cxliii. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness be-times in the morning, for in thee is my trust : show thou me the way that I should walk in; for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving

Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul ; for I am thy servant.

THE THIRTIETH DAY.

Morning Prayer.

PSALM cxliv. *Benedictus Dominus.*

BLESSED be the Lord my strength : who teacheth my hands to war, and my fingers to fight ;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him !

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labor, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSALM cxlv. *Exaltabo te, Deus.*

I WILL magnify thee, O God, my King :
and I will praise thy Name for ever and
ever.

2 Every day will I give thanks unto
thee : and praise thy Name for ever and
ever.

3 Great is the Lord, and marvellous,
worthy to be praised : there is no end of
his greatness.

4 One generation shall praise thy works
unto another : and declare thy power.

5 As for me, I will be talking of thy
worship : thy glory, thy praise, and won-
drous works ;

6 So that men shall speak of the might
of thy marvellous acts : and I will also tell
of thy greatness.

7 The memorial of thine abundant kind-
ness shall be showed : and men shall sing
of thy righteousness.

8 The Lord is gracious and merciful :
long-suffering, and of great goodness.

9 The Lord is loving unto every man :
and his mercy is over all his works.

10 All thy works praise thee, O Lord :
and thy saints give thanks unto thee.

11 They show the glory of thy kingdom :
and talk of thy power ;

12 That thy power, thy glory, and might-

iness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy name for ever and ever.

PSALM cxlvi. *Lauda, anima mea.*

PRAISE the Lord, O my soul; while I live, will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God ;

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever ;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers ; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

Evening Prayer.

PSALM cxlvii. *Laudate Dominum.*

O PRAISE the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem :
and gather together the outcasts of Israel.

3 He healeth those that are broken in
heart : and giveth medicine to heal their
sickness.

4 He telleth the number of the stars :
and calleth them all by their names.

5 Great is our Lord, and great is his
power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and
bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanks-
giving : sing praises upon the harp unto
our God ;

8 Who covereth the heaven with clouds,
and prepareth rain for the earth : and
maketh the grass to grow upon the moun-
tains, and herb for the use of men ;

9 Who giveth fodder unto the cattle :
and feedeth the young ravens that call upon
him.

10 He hath no pleasure in the strength
of an horse : neither delighteth he in any
man's legs.

11 But the Lord's delight is in them
that fear him : and put their trust in his
mercy.

12 Praise the Lord, O Jerusalem : praise
thy God, O Sion.

13 For he hath made fast the bars of thy
gates : and hath blessed thy children within
thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He showeth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSALM cxlviii. *Laudate Dominum.*

O PRAISE the Lord of heaven : praise him in the height.

2 Praise him, all ye angels of his : praise him, all his hosts.

3 Praise him, sun and moon : praise him all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the name of the Lord : for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and

ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps.

8 Fire and hail, snow and vapors : wind and storm, fulfilling his word ;

9 Mountains and all hills : fruitful trees and all cedars ;

10 Beasts and all cattle : worms and feathered fowls ;

11 Kings of the earth and all people : princes and all judges of the world ;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people ; all his saints shall praise him : even the children of Israel, even the people that serveth him.

PSALM cxlix. *Cantate Domino.*

O SING unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands;

7 To be avenged of the heathen : and to rebuke the people;

8 To bind their kings in chains : and their nobles with links of iron.

9 That they may be avenged of them, as it is written : Such honor have all his saints.

PSALM cl. *Laudate Dominum.*

O PRAISE God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances . praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

THE END OF THE PSALTER.

LITURGIA EXPURGATA;

OR,

The Prayer-Book Amended

ACCORDING TO

THE PRESBYTERIAN REVISION OF 1661,

AND

HISTORICALLY AND CRITICALLY REVIEWED.

BY

CHARLES W. SHIELDS, D.D.

NEW YORK :
ANSON D. F. RANDOLPH & CO.,
900 BROADWAY, COR. 20TH ST.

Entered, according to the Act of Congress, in the year 1864,

By WILLIAM S. & ALFRED MARTIEN,

In the office of the Clerk of the District Court for the Eastern
District of Pennsylvania.

"There was never anything by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: as, among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service."—*Preface to the First Prayer book in 1549.*

"It cannot be thought any disparagement or derogation either to the work itself, or to the compilers of it, or to those who have hitherto used it, if, after more than a hundred years since its first composure, such further emendations be now made therein, as may be judged necessary for satisfying the scruples of a multitude of sober persons, who cannot at all, or very hardly, comply with the use of it, as now it is, and may best suit with the present times after so long an enjoyment of the glorious light of the gospel, and so happy a reformation."—*Preface of the Presbyterian Revisers in 1661.*

"Upon the principles already laid down, it cannot but be supposed that further alterations would in time be found expedient. Accordingly, a commission for a review was issued in the year 1689; but this great and good work miscarried at that time."—*Preface to the American Prayer-book in 1789.*

ADVERTISEMENT.

THIS Book of Common Prayer is designed, and is believed to be fitted, to promote the following objects:

1. To serve as a memorial of those learned divines of the Westminster Assembly who, as Presbyters and Presbyterians in the Church of England, were, in 1645, the framers of the Directory for Public Worship, and in 1661 the revisers of the Book of Common Prayer.

2. To furnish private members of the Church with a collection of solemn and decorous forms of devotion which have been used by the learned and pious in all ages, and, as here presented, are freed from the peculiarities that render other editions of the Prayer-book unserviceable.

3. To provide a manual of examples and materials of divine service for the use of Pastors, Ministers, Theological Students, Chaplains, and others called to conduct public worship; and also, for the use of any congregations desiring to combine a Liturgy with the Directory, a service-book which, besides every other liturgical merit, has that of expressing the orthodoxy

and resting upon the authority of the framers of the Westminster standards.

4. To increase, beyond our own communion, the spirit of catholicity and fraternity among such Churches of the Reformation as originally contributed to the formation of the Prayer-book, by restoring to more general use those ancient formulas which are their several production or common inheritance, and, next to the Holy Scriptures, the closest visible bond of their unity.

The Supplementary Treatise of the Editor is designed to give the warrant, history, and analysis of all that the Revised Prayer-book contains.

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THE
DIRECTORY FOR PUBLIC WORSHIP
AND THE
BOOK OF COMMON PRAYER.

CHAPTER I.

THE ORIGIN OF THE WESTMINSTER DIRECTORY FOR
PUBLIC WORSHIP.

It may sometimes happen that Churches will have so far departed, in the progress of events, from their own early standards and usages, that the work of restoration must incur somewhat of the suspicion belonging to that of innovation. In such a case, we have no alternative but to calmly appeal from existing prejudices to facts, authorities, and principles, and then leave the truth to vindicate itself, in the face of any odium or ridicule that may arise.

The writer, therefore, in entering upon the difficult but vital question of this treatise, has but to premise, that the views advocated are believed to be not only scriptural and reasonable, but in accordance with the history and the best interests of the Church to which he belongs; that they are held neither in a sectarian nor in a latitudinarian spirit; that they have not been hastily formed, but are the result of some years of study and experience; and that they are not meant to be here advanced without due caution and deference. It would be too much to expect a ready assent to them on the part of those who have not passed through some

similar course of reflection; but it is hoped they will at least be received in the spirit in which they are offered.*

Our first resort must be to that portion of our Church standards, known as the "Directory for Public Worship." This is the more necessary, since but few Presbyterians in this country would seem to be acquainted with its origin, or rightly to appreciate its advantages as a mean between the extremes of imposed liturgies and "irregular, or extravagant effusions" in the service of God; as is abundantly shown by the general neglect into which it has fallen.

In the Scotch editions of the Confession of Faith, the formulary has this title—"The Directory for the Public Worship of God, agreed upon by the Assembly of Divines at Westminster, with the assistance of Commissioners from the Church of Scotland, as a part of the Covenanted uniformity in religion betwixt the Churches of Christ in the kingdoms of Scotland, England, and Ireland." But, as first adopted, and by law established, it was entitled, "A Directory for the Public Worship of God, throughout the three kingdoms of England, Scotland, and Ireland; together with an ordinance of Parliament for the taking away of the Book of Common Prayer, and the Establishing and Observing of this present Directory throughout the Kingdom of England and Dominion of Wales." These titles, viewed in connection with several previous events, will afford a sufficient clue to its origin.

While the Church of Scotland differed from the Church of England, in having been reformed from Popery by presbyters rather than by prelates, it agreed with it, and with all the Reformed Churches, in adhering both to the principle and to the use of a liturgy. The "Book of Common Prayer" itself was, at one time,

* While the Editor of the Presbyterian Book of Common Prayer is alone responsible for the manner in which he has performed his task, yet it is proper to state, that he has not acted without consultation with prominent Ministers of our Church, and has had the advantage of suggestions from the late Dr. William M. Engles and Professor Charles Hodge, who separately examined the proof-sheets of the work, while it was passing through the press.

in use in many Presbyterian parishes;* and the "Book of Common Order," at length adopted by the General Assembly, had some things in common with the Prayer Book, as will appear on comparing them. And even the first proposals to introduce the English liturgy into Scotland, were so favorably entertained by the General Assembly, that under its sanction a Prayer Book, substantially agreeing with that of the Church of England, was prepared, though never actually used.†

What might have been the result, had these measures been pursued with moderation and caution by the succeeding king, it were now simply curious to inquire. But the rise of the High Church party in England, under the lead of Archbishop, Laud, the revival of many papistical ceremonies in the Church service, and the wild attempt of King Charles I. to impose them by force of arms upon the people of Scotland, soon dashed all hopes of uniformity or conformity in worship between the two kingdoms, on the basis of any existing liturgy. It was enough to rouse the Scots to a frenzy, that the book sent to them was a foreign production, and had not been regularly passed upon by their own Church courts, even if on examination it had been found free from errors and superstitions. The first attempt to use it in the cathedral at Edinburgh, was frustrated by a popular outbreak. "The Service-book, the bishops themselves, and every rag and remnant of Episcopacy, were blown away out of Scotland, to the four winds of heaven, by the first breath of that tempest." And at length all ranks and orders, throughout England as well as Scotland, with a contagious enthusiasm, banded themselves together to resist the invasion, and defend the Reformed religion against the fresh inroad of the old hierarchy. To make this compact more binding and impressive, it was preceded by a public fast, and attended with the religious solemnity of an oath; the

* Collier's Ecclesiastical History, vi. 580, vii. 388. Peterkin's Records of the Kirk of Scotland, p. iv. Heylin's History of the Reformation, Vol. II. p. 322. note.

† Collier, vii. 388; Cook's History of the Church of Scotland, Vol. II. p. 336; Calderwood's True History of the Church of Scotland, pp. 5, 663, 715—17; Hall's Reliquiæ Liturgicæ, Vol. I. p. 19.

whole assembly—parliament, divines, and people—rising at the close of the service, and, with uplifted hands, uniting in a “Solemn League and Covenant,”* of which the following was the first article:

“We noblemen, barons, knights, gentlemen, citizens, burgesses, ministers of the gospel, and commons of all sorts, in the kingdoms of Scotland, England, and Ireland, by the providence of God, living under one king, and being of one reformed religion, having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honor and happiness of the king’s majesty and his posterity, and the true public liberty, and peace of the kingdoms, wherein every one’s private condition is included; and calling to mind the treacherous and bloody plots, conspiracies, attempts and practices of the enemies of God against the true religion and professors thereof in all places, especially in these three kingdoms, ever since the reformation of religion; and how much their rage, power, and presumption are of late, and at this time, increased and exercised, whereof the deplorable state of the Church and kingdom of *Ireland*, the distressed estate of the Church and kingdom of *England*, and the dangerous estate of the Church and kingdom of *Scotland*, are present and public testimonies. We have now at last (after other means of supplication, remonstrance, protestation, and sufferings,) for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God’s people in other nations; after mature deliberation, resolved and determined to enter into a mutual and solemn league and covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the Most High God, do swear,

“1. That we shall sincerely, really, and constantly, through the grace of God, endeavor, in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government,

* “The Solemn League and Covenant, for Reformation and Defence of Religion, the honor and happiness of the King, and the peace and safety of the three kingdoms of *Scotland*, *England*, and *Ireland*, agreed upon by Commissioners from the Parliament and Assembly of Divines in England, with Commissioners of the Convention of Estates and General Assembly in Scotland; approved by the General Assembly of the Church of *Scotland*, and by both Houses of Parliament and Assembly of Divines in *England*. and taken and subscribed by them, *Anno* 1643; and thereafter by the said authority taken and subscribed by all ranks in *Scotland* and *England* the same year; and ratified by act of Parliament of *Scotland*, *Anno* 1644. And again renewed in *Scotland*, with an acknowledgment of sins, and engagement to duties, by all ranks, *Anno* 1648, and by the Parliament 1649; and taken and subscribed by King *Charles II.*, at Spey, June 23. 1650; and at Scoon, January 1, 1651.”—*Confession of Faith of the Church of Scotland*.

according to the word of God, and the example of the best Reformed Churches; and shall endeavor to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, Confession of Faith, Form of Church Government, Directory for Worship, and Catechising; that we, and our people after us, may, as brethren, live in faith and love."

It was thus that the Scotch Covenanters, being now in league with the English Puritans, defeated the Prelatical party in the field, and obtained in Parliament the convocation at Westminster, of that famous assembly of divines to which we owe our Directory.

Of this *Magna Charta* of a pure and free worship, it is enough to say, that it has received praise from intelligent adversaries, no less than friends, as a solemn, temperate, and most instructive document; and that, after the lapse of two centuries, it remains among the authorized formularies of the Church of Scotland, and of the kindred Presbyterian Churches of this country. To be rightly judged, however, either as to matter or style, it should only be viewed in its full form, as first set forth by the Westminster divines, and in the light of the political and religious events from which it sprang.



CHAPTER II.

THE PRESBYTERIAN REVISION OF THE BOOK OF COMMON PRAYER AT THE SAVOY CONFERENCE.

THE reign of the Directory in the Church of England was short. The wave which had brought the Presbyterians into power soon overwhelmed them, and their religious reformation was hurried beyond their control into a political revolution. Having thrust down the Episcopalians, they were now, in their turn, thrust down by the Independents, or Congregationalists, and both Directory and Prayer-book sank from view in the confusions which followed.

Out of this anarchy, the Presbyterian clergy rose foremost in restoring order and peace, both to Church

and State. In London, they issued a public protest against the murder of the king, and rebuked the excesses of the rebel army;* and in Scotland, they recalled his successor from exile, crowned him, and rallied to his standard, in opposition to Cromwell. And now the strange sight was presented, of Covenanter in arms against Puritan, both fighting and praying in the face of their own mutual and solemn league and covenant.

After a dreary period of defeat and disorder, the result was the reëstablishment of the throne and Constitution. But it by no means followed, that because the Presbyterians had thus been instrumental in restoring the monarchy, they also intended the restoration of that hierarchy which, from the first, had been the only object of their hostility.† Nor did it seem unreasonable that the Church of England, in accordance with the national sentiment, might continue substantially Presbyterian, both in polity and liturgy.‡ The parliament

* "A Serious and Faithful Representation of the Judgments of the Ministers of the Gospel within the province of London." See Collier. *Ecll. Hist.* ix. p. 357.

† "A Defence of our Proposals to his Majesty for Agreement in Matters of Religion." "The Petition of the Ministers to the King upon the First Draft of his Declaration." "Alterations in the Declaration proposed by the Ministers." See *Documents relating to the Settlement of Church of England in 1662*, pp. 39, 79, 98. Published by the United Saint Bartholomew Committee. London, 1862.

‡ "The Presbyterians," says Collier, an Episcopalian historian, "had several circumstances of advantage to support their hopes. Possession of the chair, the inclinations of no small numbers of the people, the countenance of great men, and the king's Declaration at Breda, gave this party no uncomfortable prospect."

"The Presbyterians," says Bishop Burnet, "were possessed of most of the great benefices in the church, chiefly in the city of London, and in the two universities. . . . There were a great many of them in very eminent posts, *who were legally possessed of them*, and who had gone into the design of the Restoration in so signal a manner, and with such success, that they had great merit," &c. Burnet's *History of his Own Times*, p. 89.

"They represented," says Bancroft, "a powerful portion of the aristocracy of England; they had, besides the majority in the Commons, the exclusive possession of the House of Lords; they held command of the army, they had numerous and active adherents among the clergy; the English people favored them. Scotland, which had been so efficient in all that had thus far been done, was entirely devoted to their interests, and they hoped for a compromise with their sovereign."

"The Presbyterians," says Neal, who ~~was far~~ from being their

and the aristocracy were then inclined to presbytery, as a safe mean between prelacy and independency. Leading prelates themselves had already favored a "reduction of episcopacy," to be attained by making the diocesan bishop a sort of permanent moderator of presbytery or synod;* and as the Directory had many of the rubrical elements of the Prayer-book, it was not impossible to combine the freedom and spirituality of the former, with the order and decorum of the latter, and thus, while securing their respective advantages, also escape their respective perils.

Accordingly, in the deputation which recalled Charles the Second to the throne, were such leading Presbyterian divines as Drs. Reynolds, Bates, Calamy, Baxter, &c., who presented an address† to the king, in which they said:

"We are satisfied in our judgments concerning the lawfulness of a Liturgy, or Form of Public Worship, provided that it be for the matter agreeable unto the Word of God, and fitly suited to the nature of the several ordinances and necessities of the Church; neither too tedious in the whole, nor composed of too short prayers, unmeet repetitions or responsals; nor to be dissonant from the Liturgies of other Reformed Churches; nor too rigorously imposed; nor the minister so confined thereunto, but that he may also make use of those gifts for prayer and exhortation, which Christ hath given him for the service and edification of the Church."

"And inasmuch as the Book of Common Prayer hath in it many things that are justly offensive, and need amendment, hath been long discontinued, and very many, both ministers and people, persons of pious, loyal, and peaceable minds, are therein greatly dissatisfied; whereupon, if it be again imposed, will inevitably follow sad divisions, and widening of the breaches which your Majesty is now endeavoring to heal; we do most humbly offer to your Majesty's wisdom, that for preventing so great evil, and for settling the Church in unity and peace, some learned, godly, and moderate divines, of

friend, "were in possession of the whole power of England; the council of State, the chief officers of the army and navy, and the governors of the chief forts and garrisons, were theirs; their clergy were in possession of both universities, and of the best livings of the kingdom." See Hodge's History of the Presbyterian Church, p. 25—27.

* "The Reduction of Episcopacy unto the form of Synodical Government." See Document V., and Bayne's Historical Introduction to the Documents, p. 106. Also Calamy's Life of Baxter, chap. viii; and Knox's Book of Common Order.

† "The First Address and Proposals of the Ministers." See Documents relating to the settlement of the Church of England by the Act of Uniformity, in 1662, p. 12.

both persuasions, indifferently chosen, may be employed to compile such a form as is before described, as much as may be in Scripture words: or at least to revise and effectually reform the old, together with an addition or insertion of some other varying forms in Scripture phrase, to be used at the minister's choice; of which variety and liberty there be instances in the Book of Common Prayer."

And the result of this application was "his Majesty's Declaration to all his loving subjects concerning Ecclesiastical Affairs,"* wherein, among other pledges given for a proper fusion of episcopacy with presbytery in the Church, was this one concerning the proposed revision of the Prayer-book:

"Since we find some exceptions made against several things therein, we will appoint an equal number of learned divines, of both persuasions, to review the same, and to make such alterations as shall be thought most necessary, and some additional forms, (in the Scripture phrase as near as may be,) suited unto the several parts of worship, and that it be left to the minister's choice to use one or other at his discretion."

For the assurances given in this Royal Declaration, the Presbyterian clergy of London presented an "Humble and Grateful Acknowledgement"† to the King, who, at the same time, appointed several of them his chaplains, while to others were offered high preferments, none of which, however, were accepted but the bishopric of Norwich, by Dr. Reynolds, and that only on the conditions of the Declaration.‡ And at length, in due

* See Documents, &c., p. 63; Cardwell's History of Conferences on Prayer-book, p. 256.

† See Documents, &c., p. 101, and Reliquiæ Baxterianæ, by Sylvester, p. 284.

‡ Calamy's Life of Baxter, p. 155; Hume's History of England, p. 478, Harper's edition; Proctor's History of Prayer-book, p. 114; Non-Conformists' Memorial, vol. i. p. 24; Neal's History of the Puritans, vol. ii. 216. Bishop Reynolds had been a prominent member of the Westminster Assembly, and was not only appointed, but acted on the side of the Presbyterian divines in the Savoy Conference. Baxter says that he "persuaded him to accept the bishopric." Reid attributes his continuance in it to "a covetous and politic consort." Calamy says that "he carried the wounds of the Church with him to his grave;" and Neal that he was "a frequent preacher, a constant resident in his diocese, and a good old Puritan, who never concerned himself with the politics of the court." He is termed, by different writers, "the pride and glory of the Presbyterians in the city of London," "one of the most eloquent preachers of his age," a "thorough Calvinist," and a "strenuous opposer of the *jus divinum* of episcopacy."

form, a commission was issued for the promised revision to twelve Episcopalian divines, with nine coadjutors, and likewise to as many, the following named, Presbyterian divines, then incumbents of various livings:

PRESBYTERIAN COMMISSIONERS AT THE SAVOY CONFERENCE, A. D. 1661.

Principals.

- ANTHONY TUCKNEY, D. D.,
Regius Prof. of Div., Cambridge.
JOHN CONANT, D. D.,
Regius Prof. of Div., Oxford.
WILLIAM SPURSTOW, D. D.,
Mast. Katharine Hall, Cambridge.
JOHN WALLIS, D. D.,
Sav. Prof. of Geometry, Oxford.
THOMAS MANTON, D. D.,
St. Paul's, London.
EDMUND CALAMY, D. D.,
Perp. Cur. of Aldermanbury.
REV. RICHARD BAXTER,
Minister at Kidderminster.
REV. ARTHUR JACKSON,
St. Faith's, London.
REV. THOMAS CASE,
St. Mary Magdalen, London.
REV. SAMUEL CLARKE,
Perp. Cur. Bennet Fink, London.
REV. MATTHEW NEWCOMEN,
Vicar of Dedham.
EDWARD REYNOLDS, D. D.,
Bishop of Norwich.

Coadjutors.

- THOMAS HORTON, D. D.,
Prof. of Div., Gresh. Col., Cambridge.
THOMAS JACOMB, D. D.,
St. Martin's, London.
WILLIAM BATES, D. D.,
St. Dunstan's, London.
WILLIAM COOPER, D. D.,
St. Olave, London.
REV. JOHN RAWLINSON,
Vicar of Lambeth.
JOHN LIGHTFOOT, D. D.,
Vice Chancellor of Cambridge.
JOHN COLLINS, D. D.,
St. Stephens, Norwich.
BENJAMIN WOODBRIDGE, D. D.,
Vicar of Newbury.
ROGER DRAKE, D. D.,
St. Peter's, London.

The terms of the Commission ran thus:

"Charles the Second, by the grace of God, King of England, Scotland, France, and Ireland, defender of the faith, &c. To our trusty and well-beloved the most reverend father in God Accepted archbishop of York, the right reverend fathers in God Gilbert bishop of London, John bishop of Durham, John bishop of Rochester, Henry bishop of Chichester, Humphrey bishop of Sarum, George bishop of Worcester, Robert bishop of Lincoln, Benjamin bishop of Peterborough, Bryan bishop of Chester, Richard bishop of Carlisle, John bishop of Exeter, Edward bishop of Norwich; and to our trusty and well-beloved the reverend Anthony Tuckney Dr. in divinity, John Conant Dr. in divinity, William Spurstow Dr. in divinity, John Wallis Dr. in divinity, Thomas Manton Dr. in divinity, Edmund Calamy bachelor in divinity, Richard Baxter clerk, Arthur Jackson clerk, Thomas Case, Samuel Clark, Matthew Newcomen clerks: and to our trusty and well-beloved Dr. Earles dean of Westminster, Peter Heylen Dr. in divinity, John Hacket Dr. in divinity, John Barwick Dr. in divinity, Peter Gunning Dr. in divinity, John Pearson Dr. in divinity, Thomas Pierce Dr. in divinity, Anthony Sparrow Dr. in divinity, Herbert Thorndike bachelor in divinity, Thomas Horton Dr. in divinity, Thomas Jacomb Dr. in divinity, William Bates, John Rawlinson clerks, William Cooper clerk, Dr. John Lightfoot, Dr. John Collinges, Dr. Benjamin Woodbridge, and William Drake clerk, greeting. Whereas by our Declaration of the five and twentieth of October last concerning ecclesiastical affairs, we did amongst other things express our esteem of the liturgy of the Church of England, contained in the Book of Common Prayer; and yet since we find some exceptions made against several things therein, we did by our said Declaration declare we would appoint an equal number of learned divines of both persuasions, to review the same, and to make such alterations therein as should be thought most necessary, and some additional forms in the Scripture phrase, as near as might be, suited unto the nature of the several parts of public worship; we therefore in accomplishment of our said will and intent, and of our continued and constant care and study for the peace and unity of the Churches within our dominions, and for the removal of all exceptions and differences, and the occasions of such differences and exceptions from amongst our good subjects, for or concerning the said Book of Common Prayer, or any thing therein contained, do by these our letters patent require, authorize, constitute and appoint you the said archbishop, bishops, doctors, and persons, to advise upon and review the said Book of Common Prayer, comparing the same with the most ancient liturgies which have been used in the church, in the primitive and purest times: and to that end to assemble and meet together from time to time, and at such times within the space of four calendar months now next ensuing, in the master's lodging in the Savoy in the Strand, in the county of Middlesex, or in such other place, or places, as to you shall be thought fit and convenient, to take into your serious and grave consideration, the several directions and rules, forms of prayer, and things in the said Book of Common Prayer contained, and to advise, and consult upon and about the same, and the several exceptions and objections which shall now be raised against the same. And if occasion be, to make such reasonable and necessary alterations, correc-

tion and amendments therein, as by and between you the said archbishop, bishops, doctors, and persons hereby required to meet and advise, as aforesaid, shall be agreed upon to be needful or expedient for the giving satisfaction to tender consciences, and the restoring and continuance of peace and unity, in the churches under our protection and government; but avoiding as much as may be, all unnecessary alterations of the forms and liturgy wherewith the people are already acquainted, and have so long received in the Church of England.*

It will be found, on comparing this document with the King's Declaration, that meanwhile the parties had materially changed ground. So that no sooner were they confronted, than it was made plain they were to enter upon "a campaign rather than a conference." The Episcopalians stiffly assumed the defensive, insisted upon the formality of a written debate,† and demanded a list of objections; and the Presbyterians finding, after a lengthy correspondence, ending in a mere logical wrangle, that no terms could be made with them, withdrew at last, in hope of holding the King to his pledges,‡ and obtaining redress in Parliament. A renewed appeal, drawn up by Baxter, concluded in these words:

"Finally, as your Majesty, under God, is the protection whereto your people fly, and as the same necessities still remain which drew forth your gracious Declaration, we most humbly and earnestly beseech your Majesty that the benefits of the said Declaration may be continued to your people; and, in particular, that none be punished or troubled for not using the Common Prayer, until it be effectually reformed, and the additions made that are therein expressed. We crave your Majesty's pardon for the tediousness of this address, and shall wait in hope that so great a calamity to your people, as would follow the loss of so many able, faithful ministers, as rigorous impositions would cast out, shall never be recorded in the history of your reign; but that these impediments of concord being forborne, your kingdoms may flourish in piety and peace."‡

But in this hope they were doomed to be disappointed.

* "The King's Warrant for the Conference at the Savoy." See Document XIV.

† This manœuvre, though it had the effect, at the time, of placing the Presbyterian commissioners in a false position, has, however, secured to us, as we shall see, the full records of the Conference.

‡ See "Efforts of Presbyterian Ministers to have the King's Declaration of October 1660, enacted." Document XXV.

§ "The due Account and humble Petition of us Ministers of the Gospel, lately commissioned for the Review and Alteration of the Liturgy." Document XXIII.

The vaunted "word of a king" proved but a broken reed; and with the duplicity* of Charles, and the servility of Parliament, were thrown against them all the libellous† influences in which that corrupt age abounded. The Prayer-book, with its exceptionable features unchanged, was presented to the House of Commons; and at length, by the close vote of 186 to 180, the House of Lords reluctantly assenting,‡ was passed that famous "Act of Uniformity," under the operation of which, on St. Bartholomew's Day, (now doubly memorable in our annals,) two thousand Presbyterian clergy, then unsurpassed in learning, loyalty, or piety, and comprising names whose praise is still in all the churches, chose rather to quit their livings, in the face of beggary and disgrace, than continue in an establishment unto which they could not conscientiously conform.§ And, at the

* "I must tell you," said the king, in one of his speeches to the Commons, "I have the worst luck in the world, if, after all the reproaches of being a papist, whilst I was abroad, I am suspected of being a Presbyterian, now I am come home." Journals of Parliament relating to the Act of Uniformity. Document XXVI. See also Bishop Burnet's History of his Own Time, pp. 92, 179.

† Burnet, p. 184, and Neal, vol. ii. p. 217.

‡ Knight's History of England, Book VIII., p. 801.

§ "St. Bartholomew's day being come, on which the Act of Uniformity was to take place, two thousand Presbyterian ministers chose rather to quit their livings than to subscribe to the conditions of this Act. It was expected that a division would have happened amongst them, and that a great number of them would have chose rather to conform to the Church of England than to see themselves reduced to beggary. It was not, therefore, without extreme surprise that they were all seen to stand out,—not so much as one suffering himself to be tempted. As this is a considerable event of this reign, it will not be improper to inquire into the causes of this rigor against the Presbyterians." Rapin's History of England, as quoted in Collier, ix. 453.

"On one and the same day, England saw the becoming spectacle of two thousand ministers of Jesus Christ embracing penury rather than stoop to dishonest compliance. From college halls and cathedral closes, from stately and from humble parsonages, endeared by the familiarity of happy and useful years; holy men led out their delicately nurtured families, not knowing whither they should go." Palfrey's History of New England, vol. ii. p. 130.

"It is not this or that thing that puts us upon this dissent," said Jacomb, of St. Martin's, Ludgate, "but it is *conscience towards God* and fear of offending Him. I censure none that differ from me, as though they displease God; but yet, as to myself, should I do thus and thus, I should certainly violate the peace of my own conscience, and offend God, which I must not do. Shall we not follow those

same time, by one of those astounding revolutions with which history sometimes sets all philosophy at defiance, Episcopacy was established in Scotland on the ruins of the Covenant and Directory.

And thus it seemed that every vestige of Protestant liberty had been swept out of the three kingdoms. The event proved, however, that it was but a brief recoil, as if to collect strength for a last triumphant effort. In the year 1690, in the reign of the Calvinistic King William, Presbytery again rose from under the heel of Prelacy, and achieved, in the Church of Scotland, such a legal establishment as had before extinguished it in the Church of England. The Directory and the Prayer-book were driven farther apart than ever, and the two extremities of the island settled down into those extremes of Protestant churchmanship in which they have continued until the present day.*

who, through faith and patience, inherit the promises? Shall we leave the snow of Lebanon for Kedar and Meschech? No! let us commit ourselves to the care of our Heavenly Father. Arise! let us go hence!" Quoted in *New Englander*, Jan. 1863.

* It will be seen that, in this chapter, we have given only so much of the history of the times as directly bears upon the present investigation. It was confessedly an age of intolerance when both parties by turns became persecutors and victims; and we have not thought it necessary to enter into controversies so remote from our time and country; if indeed we are not spared the necessity of vindicating that comparatively lenient Presbyterian rule of which Jeremy Taylor (while allowed to pursue the vocation of a teacher in Wales) could speak as "the gentleness and mercy of a noble enemy." Our aim has not been to paint either party as tyrants or saints; but simply to bring to view the unquestionable fact that the framers of our Church standards were not only, at the time, as a body, the lawful inheritors of the Prayer-book, but also that they afterwards, by their own action, became its lawful revisers, with a view to its resumption. The case was different with the Independent or Congregational ministers, who, from disloyalty, as well as doctrinal repugnance, forfeited their livings; but the incumbency of the Presbyterian clergy, together with that of the ejected Episcopalians, was placed beyond question by the Act 12, Car. ii. cap. 17, entitled "*An Act for confirming and restoring of ministers*;" and when it is remembered that the whole number of claimants for *restoration* was not above two or three hundred, we shall know how to estimate the wild assertion sometimes made, that seven thousand or eight thousand Episcopalian martyrs are to be weighed against the two thousand Presbyterians. See Calamy's *Account and Remarks on Dr. Walker's Account*, vols. i. and ii. Consult also Burnet and Neal, and the civil historians, Hume, Hallam, Macaulay, Knight, and May.

CHAPTER III.

THE GENERAL ASSEMBLY'S REVISION OF THE WESTMINSTER DIRECTORY FOR PUBLIC WORSHIP.

OUR historical sketch (in which we have aimed at truth and fairness) has brought to view these facts: 1st. That liturgies, or prescribed forms of public worship, were in use in the early Church of Scotland, as in all the Reformed Churches; 2d. That the Directory was, in its origin, a revolutionary protest against civil and ecclesiastical tyranny in such matters, and a concession to the principle of uniformity or conformity peculiar to established or State-religions;* 3d. That it was followed by a healthy reaction—there having been at one time at least two thousand Presbyterian clergy in England who would have been willing to use even the Prayer-book itself, had it been properly reformed and amended; and 4th. That the Directory was finally established by law in Scotland, as the alternative to a legally imposed liturgy, and as the only existing safeguard of a free and spiritual worship.

We come now to its history in our own country. It was certainly not necessary that these extremes, between which the Church was driven in the Old World, should have been repeated on a larger scale in the New, necessitated, as they mainly were, by political and sectarian controversies, which no longer trammel us on this side of the Atlantic; and it is not even probable that they would have been so repeated, had our fathers been able to free themselves from inherited prejudices, and to foresee the present diversified condition and rela-

* These points are fully proved in the two learned and valuable works of Rev. Charles W. Baird, to whom belongs the credit of a first investigator and collector of the Presbyterian Liturgies. "Eutaxia, or the Presbyterian Liturgies; Historical Sketches by a Minister of the Presbyterian Church," published by M. W. Dod; and "A Book of Public Prayer, compiled from the authorized formularies of the Presbyterian Church, as prepared by the Reformers, Calvin, Knox, Bucer, and others, with Supplementary Forms. Published by Charles Scribner, 1857.

tions of our Church. As it was, it is well known that in the General Assembly which adopted our Confession of Faith, the most learned and judicious members, such as Drs. Rogers, McWhorter, Ashbel Green, were in favor of so enlarging the liturgical element of the Directory, as to include in it not merely rules and topics, but complete forms for the minister's use, either as examples or materials of divine service; and the committee of revision actually prepared and reported such a liturgy, and advocated its adoption.* The failure of the scheme is not now to be wondered at, or indeed, regretted; especially since the spirit which prompted it so far prevailed in the counsels of the Assembly as to procure the amendment of the Directory in several particulars. We shall see, if we compare our edition of that formulary with the same as first adopted by the Westminster divines, that the *additions* we have made to it are decidedly liturgical in their tendency.

In the chapter on the "Preaching of the Word," we find added this much needed caution against the danger of degrading public worship into mere sermonizing:

"As one primary design of public ordinances is to pay social acts of homage to the *Most High God*, ministers ought to be careful not to make their sermons so long as to interfere with or exclude the more important duties of prayer and praise; but preserve a just proportion between the several parts of public worship."

In the chapter on the "Singing of Psalms" and hymns, (which latter compositions† are not named in the Westminster formulary,) it is recommended to congregations "to cultivate some knowledge of the rules of music, that we may praise God in a becoming manner with our voices, as well as with our hearts;" and to ministers, "that more time be allowed for this excellent part of divine service than has been usual in most of our churches."

* Assembly's Digest, p. 9. Eutaxia, or the Presbyterian Liturgies, Chap. xiii.

† The history of our present *Hymn Book* affords some instructive precedents in reference to the corresponding question of a *Prayer Book*, and shows how steadily the reaction has been going on in modern Presbyterianism, from that false extreme into which it was driven in the Church of Scotland. Assembly's Digest—Psalmody, pp. 180—187.

The chapter on "Public Prayer" is made more exact and methodical, the matter of such devotions being placed under several heads, as *Adorations, Thanksgivings, Confessions, Supplications, Pleadings, and Intercessions*; while, as to the manner, the use of forms is neither enjoined nor forbidden, as appears from this important amendment:

"We think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set or fixed forms of prayer for public worship, yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the Holy Scriptures, by reading the best writers on the subject, by meditation, and by a life of communion with God in secret, to endeavor to acquire both the spirit and the gift of prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavor to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of those who join in it; and that he may not disgrace that important service by mean, irregular, or extravagant effusions."

The entire chapter on "Admission to Sealing Ordinances" is an addition, and thus extracts the kernel of truth from the error of Confirmation:

"Children born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church, and are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And, when they come to years of discretion, if they be free from scandal, appear sober and steady, and have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and privilege to come to the Lord's Supper."

While such significant additions as these are to be noticed, it is still to be regretted that the suggestions in reference to the reading of the Scriptures and of the Psalms, should not have been more fully retained, and that the specific direction as to the use of the Lord's Prayer should have been inconsistently (see Larger Catechism, Q. 187,) and no doubt inadvertently, omitted.

The Directory, as thus amended at its adoption, has remained, without material alteration, our authorized guide in public worship; but the spirit which ruled in those amendments has continued in various ways to express itself. The insertion of that form in our hymn

books, designed for use in divine service; the issue by our Board, of such manuals as "Miller on Public Prayer," the "Sailor's Companion, or, Book of Public and Private Devotions for Seamen;" and the publication of such works as "Eutaxia, or the Presbyterian Liturgies," and "A Book of Public Prayer, Compiled from the Authorized Formularies of the Presbyterian Church," are marks of a growing opinion in this matter;* to which may be added the more practical experiment of the "St. Peter's Church," at Rochester.

Even in the mother Church of Scotland, on the very battle ground of the Directory, the Moderator of the General Assembly, in his opening sermon,† has recommended and ably advocated a more liturgical mode of

* See also Princeton Review, 1855, Art. V., "Presbyterian Liturgies;" and 1847, Art. IV., "Public Prayer." The author of the last named article speaks of having "sometimes heard the intimation, that the Book of Common Prayer, could it be quietly introduced, would be an improvement upon the present forms of devotion in many of our pulpits."

† He explains that there are many who "are dissatisfied, not with our doctrine, but with our external forms of worship. The complaint is, that our services are bald and cold; that they are ill-fitted to evoke the feelings and emotions which become worshippers; that we come together rather as an audience to hear a lecturer or teacher, than to pour forth our confessions, and desires, and prayers for mercy and forgiveness through the blood of Christ; that when prayer is made, it is rather that of presiding ministers than of the assembled people; that they are wholly at the discretion of one man, however mediocre may be his gifts; that this is in no reasonable sense common prayer, for that they often toil after him in vain; that through our present system they are made passive and silent, rather than living worshippers; and are not called to confess within the sanctuary the Lord Jesus with the mouth, though it be written, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' . . . The regulation of these different matters, if there is truth in ecclesiastical history, was, at one period at least, left to congregations and their pastors and rulers; and to them it is humbly submitted, this Church might commit such power with greater security than any other, inasmuch as if any attempt was made to return to the forms and usages of a better age, against the mind of a major part of the congregation, or even to the offending of the honest prepossessions of a considerable portion of it, we have, through the subordination of our judicatories, ample means of granting redress."

He adds: "Many clergymen and members of the Church of Scotland, not the least in name, acquirements, and worth, have frequently discussed the matter with me, and have arrived at the same conclusion."

worship, as essential to the preservation and extension of the Church in some communities. And if we choose to look around us, we shall see on every side sister Churches and denominations, occupied with the problem of a liturgy that shall retain all that is valuable in the Church of the past, and yet be adapted to the Church of the present and the future.

But the general inference we would now draw from the facts before us, is, that there has always been, throughout our history, what may be called a liturgical type or phase of Presbyterianism, and that its advocates are of unimpeachable orthodoxy and piety; being so attached to our Directory as the only safe universal guide for the whole Church, that they "do not approve of confining" pastors or congregations to liturgies, and yet maintaining a voluntary and judicious use of them, in cases where it is plainly needed and desired, to be not only consistent with our standards, but part of that liberty wherewith Christ hath made his people free. And if it be asked why so little practical success has hitherto sanctioned their views, we need only mention two reasons as sufficient to account for past failures.

One fatal mistake has been that of attempting to *compose*, rather than simply to *compile*, a liturgy. Some of the Presbyterian Commissioners to the Savoy Conference, through the injudicious zeal of Baxter, for the addition to the Prayer Book of his "Reformed Liturgy," a hasty effusion of his own, were betrayed into an error, which was most adroitly turned against them by their adversaries;* and our first Assembly's Committee of Revision were on the same path, when they recommended the whole Church, though only as a sample, an entirely new devotional production, ignoring even the hallowed formularies of Calvin and Knox. Scarcely less questionable is our Church pride and sensitiveness sometimes shown in reference to the Prayer Book, as if that excellent compilation, so largely referable to Presbyterian sources and sanctions, were an exclusively Episcopalian production, or as if it were needful to repudiate the common treasury of Christian devotion

* Bishop Burnet's History of his own Times, Vol. I., p. 180.

from which much of it was taken. If we intend to act upon this principle in our public worship, we must winnow out of our Hymn Book its Roman Catholic, Episcopalian, and Methodist hymns, and restrict ourselves to Presbyterian poems, set to Presbyterian airs. And the reformation will not be complete until we have banished the organ and the choir from our churches, and succeeded in devising for ourselves an architecture, less heathen or more Protestant than the Greek or Gothic temples in which some of our congregations are content to worship. The truth is, that, strictly speaking, a liturgy, like a creed or confession, cannot be the product of any one mind or age, or even sect of the Church; and it is no wonder that good sense and good taste have always combined with true piety in eschewing forms of worship, whether prescribed or extemporaneous, which are full of individual conceits and ingenious novelties.

But the other, and not less serious, mistake which has been made, is that of hoping to impose, or in any way introduce a liturgy throughout the entire Church, without regard to its diversified condition. We have seen that our whole history is a protest against the interference of the civil power in such matters; many things in the Prayer-book which were simply indifferent, or even laudable, having been resisted to the utmost, when by law enjoined as terms of communion; and the same instinct of liberty rises against any abuse of even Church power in the details of public worship. The genius of presbytery, the world over, cannot endure anything more stringent than a Directory, or system of general rules and suggestions; and to picture her vast communion, ministers and congregations, servilely drilled through the manual of an imposed ritual, would be the wildest of fancies. It may be questioned, indeed, whether the best liturgy that could be framed, were it abruptly taken up and enforced by ecclesiastical authority, would be, if warrantable, on any account desirable. Our Church, as a Church, might find in such appliances a hinderance to her own growth, efficiency, and spirituality; as is shown by the fact, that the denomination which adheres to an im-

posed liturgy cannot take it effectively outside of the cities, into the country, or to the frontiers. Moreover, in a land so vast and varied as ours, anything like strict uniformity of worship is, in the nature of things, unattainable. It is unreasonable that a congregation in St. Louis or New York should have all its appliances of devotion exactly like those of a congregation in the interior of Pennsylvania, or of Kansas, and such a rigid correspondence does not, in fact, exist throughout our bounds. The Church has, therefore, wisely foreborne either to enjoin or to forbid choirs, organs, particular styles of architecture and furniture, or a stated order and form of the several parts of public worship; and it may be safely assumed that all parties would unite in deprecating any summary legislation in reference to such questions, as not only unnecessary, but an invasion of that constitutional liberty in things indifferent, which we prize as second only to our uniformity in things essential.

In several following chapters we propose to discuss the existing abuses of our Directory, or the evils which have arisen under it, and the available remedies and improvements.

CHAPTER IV.

MINISTERIAL NEGLECTS, AND THEIR REMEDIES UNDER THE DIRECTORY.

IN public worship, the two human parties are the minister and the congregation—the former leading in the service, and the latter accompanying him with the heart, or in some parts, with the voice also; and, for the guidance of these two parties, the Directory gives certain general rules and suggestions. Let us consider, in this article, the ministerial requisites of edifying worship; and we would do this in no censorious or critical spirit, but only out of love to that Church which is the mother of us all, and from a conviction that the defects in our present practice are already generally

admitted and regretted, and all the more readily, because they are not past remedy. The writer, indeed, is simply confessing for himself, as well as for others.

And let it be candidly asked, at the outset, if our ministry have not, as a body, widely departed from the direction that "one primary design of public ordinances is to pay social acts of homage to the *Most High God*;" and if, in yielding to the popular taste for able and eloquent sermons, they are not neglecting the prescribed general and special preparation "for this part of their duty as well as for preaching?" No true Presbyterian, indeed, would wish to see the pulpit thrust aside in our worship. It is the glory of Protestant, as it was of primitive Christianity; and our Church, in so carefully furnishing herself with a race of educated preachers and scholars, has acquired a hold upon the intellectual classes, as distinguished from the merely fashionable, or the merely vulgar, which makes her the bulwark of all conservatism throughout the land. But while we have thus signally escaped the evil which existed when, according to the Westminster divines,* "the reading of common prayer was 'made no better than an idol by many ignorant and superstitious people, who, pleasing themselves in their presence at that service, and their lip-labor in bearing a part in it, have thereby hardened themselves in their ignorance and carelessness of true knowledge and saving piety,'" may we not meanwhile have lapsed towards the opposite error, of making no better than an idol the reading of a sermon, by so allowing it to "exclude or interfere with the more important duties of prayer and praise,"† that they are degraded into a mere hasty prelude of the preacher, or "disgraced with mean, irregular, or extravagant effusions"?

Some eminent exceptions, indeed, there are to this general neglect; but it cannot be denied that in too many cases there is neither "a just proportion between the several parts of public worship,"† nor any evidence of the required carefulness that they "may be per-

* Preface to the Westminster Directory.

† Directory, chap. vi. and chap. v.

formed with dignity and propriety, as well as to the profit of those who join in them."* The matter, form, and arrangement of them have been left to chance or impulse. The psalms, hymns, and Scripture readings, or lessons, are selected at random, or upon no obvious principle; and the prayers are long and rambling effusions of what happens to come uppermost in the mind. All is vague, crude, and unedifying; and the congregation, sympathizing with the preacher, are glad to despatch their devotions and come to the sermon, where they can have something more orderly and intelligible.

It is, indeed, often urged, in extenuation of these evils, that worshippers are, or ought to be, in a less critical mood during the devotional than the more didactic part of the service, and certain texts are quoted in favor of the minister's literally taking no thought what shall be said, and relying upon the Holy Spirit absolutely for good utterance, as well as right feeling. It would be easy to parry such texts, and to quote counter-texts;—"God is not the author of confusion in the churches of his saints;" "I will pray with the Spirit, and I will pray with the understanding also;" "Let all things be done decently and in order;" or to cite that methodical form of devotion, combining both directory and liturgy, which our Lord taught his disciples. But we admit the general principle asserted, while we still insist upon its proper limitations. The most acceptable and edifying public worship is, unquestionably, that in which the minister's form and the people's feeling are directly prompted by the Holy Ghost; and yet what shall be said of that in which the form does not fully express the feeling, but in many ways positively thwarts or destroys it—in which there is no well-ordered system of hymns, psalms, lessons, and prayers, by which to excite, sustain, and guide devotion; and in which the worshipper is either driven from public into private prayer, or rendered the worst of formalists? The late Dr. Miller, in his work upon this subject,† has enumerated many, but by no means all, of the defective

* Directory, chap. vi. and v.

† Miller on Public Prayer, chap. iv.

forms or modes of public prayer, such as the *repetitious*, the *tedious*, the *irreverent*, the *incoherent*, the *unseasonable*, the *political*, the *complimentary*, the *didactic*, the *rhetorical*, the *sarcastic*, &c. We ask, in all Christian candor, if it is not a gross abuse of the doctrine of spiritual gifts and influences, to rank such effusions as utterances of the Holy Ghost, or to impose them upon a worshipping assembly as *their* prayers? They are not theirs, and cannot be made theirs, any farther than they actually express the desires of their hearts, and are, on their part, intelligently and devoutly offered up unto God.

And this great and growing neglect is already telling injuriously upon our whole system. We believe we only utter a common sentiment, when we say that, on the one hand, it has increased the taste for a style of "sensational" preaching which but few ministers can acquire or sustain; and, on the other hand, has rendered all public prayer and praise a mere foil to the sermon. The pulpit has become the rival of the rostrum, and mere intellectual entertainment substituted for devout communion with God. The people take refuge from the service in the discourse, and the discourse is elaborated at the expense of the service. Whereas, the need of careful preparation for the one only exceeds that for the other by as much as what is offered in the form of prayer or praise to God, is more momentous than what is addressed in the form of mere argument or appeal to man.

Now, the obvious remedy for these evils is to have some plan or method of preparing and conducting the several parts of public worship, by means of which the whole service shall be made at least coherent and intelligible. With most ministers, the only plan would seem to be to adopt the lessons, hymns, and prayers mainly to the sermon. But, while this may be convenient, it can scarcely be called reasonable; for, unless his subject has been before announced, or the occasion itself is suggestive, the congregation are left to grope after him, vaguely guessing his meaning, or else to worship without any intelligent sympathy with him, or with one another. Leaving this principle to be adopted when

circumstances require it, a better method, we suggest, would be ordinarily to frame the services before the discourse, entirely independent of it, or at least to have some obvious system in which the sermon shall follow as part of the worship, and not the worship precede as a mere vague prologue to the sermon. The reason for this is, that there are certain "social acts of homage," which every congregation, on ordinary occasions, ought to offer, whatever may be the particular theme the preacher has chosen. Besides his special instruction, there are acts of confession, supplication, intercession, thanksgiving, praise, and hearing of God's word, which must be suited to the various classes, states, and characters of a mixed assembly, and without which their service cannot be called public worship. And to say that every minister can properly express and conduct these varied devotions without any plan or forethought, is to say what every minister knows to be simply impossible. It is for the want of such plan and forethought that large portions of the Scriptures are never read in our churches; that there is scarcely ever a complete service in which no part is slighted or exaggerated, and no class of worshippers neglected, and that in general the ministrations of each pastor are of necessity so impressed with his own individuality, that the people neither receive from God his whole Word, nor can publicly offer to God their whole heart. And though we would not have the ministry, as a body, come under the bondage of an inflexible system, yet we see no reason why any minister might not for himself so systematize the ordinary church service as to secure at once his own convenience and profit, and the edification of his fellow-worshippers. The leading features of such a system may be briefly indicated as follows:

1. He might arrange a yearly course of Scripture lessons for the instruction of the people in the entire word of God, by reading in every service from both Testaments (according to the suggestion of the original Directory,) not necessarily whole chapters, (which divisions are not inspired, and are often too lengthy for a single reading,) but brief portions, selected in the order of the sacred books themselves, or upon some

other scriptural and rational principle. As Christ is the end and sum of both dispensations, there could be no more effective mode of unfolding the whole divine revelation than that of converging, Sabbath after Sabbath, the blended light of *history* and *prophecy*, of *gospel* and *epistle*, upon the leading events of his life, and the main features of his doctrine. And these lessons might be separated or followed by a *prayer* or *hymn*, in keeping with them, or suited to give devotional expression to them. Such an arrangement, besides imparting variety and unity to the service, would also afford that much-needed relief and help, a stated supply of themes for the sermon.

2. He might adhere to some simple method in the stated public prayers, by at least keeping each class of them distinct and proportionate, so that neither the *confessions*, nor *supplications*, nor *intercessions*, nor *thanksgivings* of the congregation should be omitted, nor "the whole rendered too short or too tedious." The Directory further recommends, besides the cultivation of personal piety, pre-arrangement and pre-meditation as to the matter of such devotions; but whether as to the form of them, there should be anything like composition or compilation from the Scriptures, and the best models, is not decided, and cannot be, by any general rule. "Let every man be fully persuaded in his own mind." It is certain, that the public prayers of some of the holiest and most gifted ministers, such as Drs. Green and Chalmers, were often as carefully prepared as their sermons; and it is equally certain, that the ministrations of other eminent preachers would have been greatly improved by such preparation. Those who most oppose it, are generally those who most need it. There is much ignorant prejudice in reference to this grave matter. Because the warm, unstudied effusions of a good man, evidently in communion with God, and himself as remarkable for prudence as for piety, are confessedly better than the most sincere recitation, and infinitely better than the mere formal reading of prayers. we absurdly elevate the rare exception into a rule. But there is no practical evidence in our ministry to support the specious pretension; and until the

preacher has given proof of an apostolic gift of utterance, it is surely questionable whether he ought to leave his fellow-worshippers wholly at the mercy of his moods and caprices.

3. He might arrange the several parts of worship in some natural order or succession, by which the worshipper should be conducted from the simple to the more difficult and intimate stages of devotion; beginning with an Invocation, or act of Humiliation and Confession, and thence proceeding to the Reading of the Law and the Gospel, with Confession of Faith, through the Supplications and Intercessions, to the crowning acts of Thanksgiving and Praise. And sometimes might be used with profit those excellent summaries of these several parts of public service, the *Commandments*, the *Beatitudes*, the *Apostles' Creed*, the *Lord's Prayer*, and that well-digested series of petitions contained in the reformed *Litany*, the whole being preceded by one of the reformed *Confessions*.

4. He might both have and use a form in those ceremonial offices, for which the Directory provides only general rules, but which cannot, in the nature of the case, be wholly extemporized—such as the “Administration of Baptism,” “Administration of the Lord’s Supper,” “Admission of Persons to Sealing Ordinances,” “Solemnization of Marriage,” “Burial of the Dead,” &c. It is matter of general complaint, if not loud, yet deep, that these solemn occasions are so often marred by crude and random effusions. If only a few well-chosen sentences of Scripture were pronounced at such times, it would be far better than the mere desultory harangues to which intelligent and devout assemblies are sometimes subjected.

But to sum up all in one word, the minister might have an exemplified Directory or Liturgy of his own, such as was common in all the early and some of the modern Presbyterian churches. If the only objection would be, the labor of composing or compiling it, we hope yet to show that this is an objection which can easily be avoided.

CHAPTER V.

CONGREGATIONAL NEGLECTS, AND THEIR REMEDIES
UNDER THE DIRECTORY.

WHATEVER may be the abuses and evils in the ministerial department of our public worship, we believe them to be fully equalled by those which prevail in that of the congregation; and because the latter are the parties primarily interested, their peculiar errors, as well as rights and duties, should be all the more freely canvassed. It would, indeed, be much pleasanter to picture our whole theory, realized both in a ministry endowed with apostolic gifts, and in assemblies rapt in pentecostal fervors; but let it be remembered that the very first step towards amendment, is to deal honestly with the facts as we find them.

And we, therefore, affirm it to be as undeniable as it is lamentable, that in many of our congregations a growing suppression has been taking the place of all proper expression of devotional feeling. Judging by appearances, in some cases, the great mass would seem no longer to go to church to worship God, so much as to hear choirs and sermons. They sit between the pulpit and the organ, in mute compliance, while their prayers and praises are performed by proxy. With all our boasted Protestantism, we have in the heart of our communion the essence of the Roman ritual, a *vicarious service*, of which the people are but auditors, and in which, sometimes, they can no more individually participate than if priest and choir were praying and singing for them in a separate performance.

Some signal exceptions, indeed, there may be to this general decline of congregational worship; but the mournful fact is conspicuous, that our assemblies, as a class, neither "praise God in a becoming manner, with their voices, as well as with their hearts," nor intelligently unite in "offering up their desires to God for things agreeable to his will." Those solemn functions have been delegated to the choir and the preacher, in

whose hands they have become respectively mere artistic performances, and individual rhapsodies. In many cases the people do not, simply because they cannot, pray or sing; and the words, "Let us pray." or "Let us sing," are but dead formulas—hints of a duty, echoes of a reality.

It is sometimes urged, in extenuation of these abuses, that the several parts of divine service ought to be thus committed to qualified proxies, in order that by the free exercise of their superior gifts, under the influence of the Holy Ghost, the body of worshippers shall be edified; and the example of the primitive Christian assemblies is cited as an illustration. We need not deny the general doctrine, while we insist that it should at least be carefully and consistently applied. That is unquestionably the most edifying form of public worship, in which those most gifted in prayer and praise shall lead, while the rest of the assembly accompany or follow them; but even the inspired prophets and many-tongued psalmists, in the early Church, were admonished by the apostle to be intelligible, as well as fervent, and on no pretence to intrude mere private rhapsody into public worship. And how much less excusable is any such abuse or misuse of gifts in a modern assembly? If it be granted that the minister or the chorister "edifieth himself," can it be said that "the church is edified"? And when it is plain that neither party is edified; that the public praises are a mere display of musical art, and the public prayers a mere exposure of personal feelings, and even conceits, prejudices, and errors, "how shall he that occupieth the room of the unlearned (laymen or private person) say Amen?" We sometimes hear the devotions criticised not less freely than the sermon as "interesting," "impressive," "beautiful," "eloquent," or the reverse of these. Is it conceivable that this was what the Apostle meant by "excelling in spiritual gifts, to the edifying of the Church," or can such performances themselves, in any proper sense, be regarded as "social acts of homage to the Most High God"?

And the natural effect of this vicarious system has been, not only to rob the people of their prayers and

praises, but to destroy all wholesome relish on their part for more congregational worship, if not, in some cases, to foster a depraved taste for the *impressive*, rather than the *expressive* forms of religious service. How could this be otherwise? The worshipper, from being a passive auditor, easily becomes a mere critic of the whole performance, and craves only what shall pleasantly affect his ear or his imagination, or readily fall in with his taste and prejudices. According as the choir do their part, well or ill, he approves or disapproves. If his devotional feeling is sometimes stirred by the preacher, it is at other times hindered. And thus he becomes more regardful of the human agents in worship, than of the Divine majesty and presence, and loses that sense of individual responsibility, which would be sustained and kept awake, were he expressing his own feeling by actually taking part, audibly and intelligently, with others in common acts of devotion.

Now, it must be admitted that these are, to some extent, necessary evils, not absolutely peculiar to our system of worship; and that the most direct and effective remedy for them is to be sought in the cultivation of an earnest and spiritual piety, on the part of both ministers and people. It is, indeed, most true, that did both parties habitually live near to God, and come together in the church full of the Holy Ghost, our worshipping assemblies would be shaken as with a mighty wind of holy fervor, and pray and sing as with tongues of flame; and in times of revival, we are brought to some faint appreciation of this lost ideal. But it is sheer folly, in the face of such facts as have been detailed, to act upon a theory fit only for prophets and psalmists, and even by them only too soon and sadly perverted; and if we would escape that spasmodic type of piety, which at once necessitates and abuses revivals of religion, we must not, in ordinary times at least, disdain the means of normal, healthy growth and culture.

We would, therefore, advocate the use of any right expedients which can be devised for bringing the congregation into more direct sympathy and outward union with the minister, and with one another, in their com-

mon devotions. Nothing which can further such important ends is too insignificant to be considered. In social services, such a trifle as gathering together a thin, scattered assembly, into a compact body, will free them from the sense of formality and coldness that would otherwise prevail; and in more public services, a similar benefit might be attained by bringing the minister down from his stilted pulpit, and the choir out of their distant loft, and more visibly and audibly associating them with the mass of their fellow-worshippers. But without dwelling upon such details, we will limit ourselves to one or two general suggestions, which we believe to be legitimate and practical.

1. It would greatly promote congregational devotion, or true public worship, to restore to the whole assembly their peculiar privilege and bounden duty of "praising God by singing psalms or hymns, publicly in the church."* There is that in the very act of such vocal utterance which is fitted to express and nourish holy feeling; and choirs, organs, choristers, or precentors, only succeed in their vocation in so far as they develope it from the mass of worshippers. It is accordingly recommended in the Directory, "that we cultivate some knowledge of the rules of music," and that "the whole congregation should be furnished with books, and ought to join in this part of worship;" for both of which duties excellent provision has been made in our Psalmist and Hymn Book. It may be questioned, however, whether either Rouse's or Watts's version of the Psalms is to be preferred, either on the score of poetry, or of music, or of devotion, to the literal version chanted by the choir and people. The responsive reading of the Psalter, though only confusing, and anything but solemn to one not taking part in it, has, however, the recommendation that it engages the attention, and helps the devotion of every worshipper; since all may read, though all cannot sing.

2. It would also be a great improvement, if the congregation could join more intelligently in the public prayers, as well as praises, by being no less positively

* Directory, Chap. iv.

associated with the minister than with the chorister. We cannot see any such intrinsic difference between the two services as to demand the diverse practice respecting them. If it is indispensable, in the nature of the case, to extemporize the prayers, why not also to improvise the hymns? or if an assembly may devoutly use forms of praise, may they not as devoutly use forms of prayer? The mere intellectual effort of composing or following extemporaneous productions, in the solemn act of public devotion, is very often unfavorable to simple, earnest feeling. The listener becomes entangled with the speaker in sentence-making, or is repelled by expressions or sentiments which, to say the least, he cannot readily adopt and offer up as his own. But, could both parties agree, as touching what things they will ask, and unite together in the use of the same words, there would certainly be less to hinder or distract their common act of worship.

Whether audible responses ought also to be added, as a further help to congregational devotion, is a question of usage and taste, rather than of principle. It cannot be denied, that in the ancient Jewish and early Christian assemblies, the "private person," as the phrase, "he that occupieth the room of the unlearned" might be properly rendered, was wont literally to "say Amen." And when we hear the fervid ejaculations of the Methodists on the one side, and the methodical responses of Episcopalians on the other, we cannot affirm the custom to be in itself either undevout or indecorous. Nor can it be proved to be wholly un-presbyterian. In our early liturgies, says the author of "Eutaxia," "the prayers, by constant use made familiar to the people, were to be followed silently, or in subdued tones." The minister invited the people to make the Confession of Sins, "following in heart these words," or "sincerely saying." And perhaps this mental accompaniment and silent Amen are to be preferred, on the whole, either to the noisy outcries or the confused murmuring of our neighbors. The main thing is, that the attention and devotion be easily sustained, and whether the voice join or respond, is immaterial, if only the minister's form, (for some form every minister does and must have,) be so

simple, suitable, and well-known, that each worshipper can follow it without intellectual fatigue or confusion, and with a fully assenting mind.

Besides the *Amen* in ancient worship was used the *Selah*, or pause for silent devotion, which though also designed as a "rest" in the musical performance of praise, might equally well, in accordance with modern usage, be employed for prayer. As there are times or moods in which the minister will be prompted to fresh, unpremeditated utterances, for which no formulary can make due provision, so there may be occasions, in solemn assemblies, especially in time of communion at the Lord's table, when intervals of silence will conduce far more than speech to true spiritual worship. Let us not disdain devotional helps, from whatever source they may be taken, but remember that no usage becomes widely prevalent which is not founded in some legitimate want of human nature, whether it be the speechless Quaker meeting, or the revival Exhortation, or the random Amen and Hallelujah of the Methodist, or the formal Litany and Collects of the Episcopalian. It is rather the dictate of wisdom to cull out the good from the evil, and, if possible, avoid the abuses and extremes of a partial system, by combining occasional free prayer of the minister, and silent prayer of the worshiper, with stated prayers for the whole congregation.

3. It would complete the ideal we are framing, if the congregation, besides thus participating both in the prayers and in the praises, could also intelligently follow the minister through his scheme of lessons, psalms, and hymns, for each Sunday of the yearly course, by means of a service-book or manual, companion to our Directory and Hymn-book. Whatever might be the advantage to the pastor of such a scheme, that to the people would be ten-fold greater, as it would bring them into perfect sympathy with him, and render their public worship what it ought to be—a systematic instruction in the whole letter of Scripture, together with an intelligent offering up unto God of those ordinary prayers and praises which are proper to every Christian assembly.

In a word, supposing such a system of divine service to have been composed or compiled, in any case where the parties should be mutually so disposed, the minister and congregation might agree, under the general rules of our Directory, (as, indeed, has already been done in at least one instance,*) to conduct their public devotions by the aid of a liturgy. There are, we are aware, grave prejudices and objections to this, which ought to be duly weighed; and we therefore propose to consider them in another chapter.

CHAPTER VI.

THE CONSISTENCY OF A FREE LITURGY WITH THE DIRECTORY.

“THE Directory for Public Worship,” as the name itself implies, is a manual of directions for the regulation of ministers and congregations in performing divine service, and differs from a Liturgy in being a prescription of thoughts rather than of words, of rules rather than of materials of devotion; it being left to the discretion of the parties whether such materials shall be extemporized or formulated. The use of a Prayer-book in connection with it would, it is plain, be no more inconsistent with its theory or structure than is the use of a Hymn-book, provided the prayers, as the hymns, were orthodox and suitable; and such a combination, we know, actually prevailed at one time in the Church of England.†

* See the “Church Book of St. Peter’s Church.” Rochester. N. Y.

† While Presbytery was established it was made a penal offence to use the *Prayer-book*, as while Episcopacy was established it was made a penal offence to hold a *Prayer-meeting*; but there were then, as there are now, some, both Episcopalians and Presbyterians, who took the liberty to have either, according to circumstances. Compare Lightfoot’s *Journal of the Assembly of Divines: Complete Works*, vol. xiii. p. 323, 341, and Lathbury’s *History of the Prayer-Book*, p. 290; Hall’s *Lit. Reliq.*, vol. i. p. 33.

We are met, however, on the threshold of the question, by a prejudice and a misconception, neither of which we believe to be reasonable or truly Presbyterian.

Of the prejudice, which does undoubtedly prevail, let it be said, in the first place, that it is by no means universal, but has taken root most widely and deeply in the Scotch and Scotch-Irish portions of our Church. We do not wish to be misunderstood. It is one of the chief excellencies of our system, whereby its true catholicity is approved, that it is of no mere national or local origin, and cannot be absorbed in any single ecclesiastical organization, such as the Church of Rome, or the Church of England, or the Church of Scotland; but flourishes in all lands, in connection with all races, and under all political systems. Besides the Scotch type of Presbytery, we have the Dutch, the German, the French, and the English; and these several elements have been so fused together in our American communion, and in almost every Presbyterian family that has been long enough in the country, that no true son of such a Church can be suspected of blaming or praising one to the disparagement or advantage of the other. While, therefore, we hold to the staunch orthodoxy of John Knox in opposing all relics of Papal superstition and error in the public worship of God, we may, now at least, demur to his destructive zeal against a certain Book of Common Prayers, about which his conscience was straitened in the time of the Frankfort persecutions,* but concerning which, even then, he could draw from his teacher, John Calvin,† no harsher sentence than that it contained *multas tolerabiles ineptias* (many endurable trifles); and if our subsequent history

* Knox, however, was not opposed to the contents of the Prayer-book *in toto*, but rather to its accompanying ceremonies. He could, and did, use it when in England, omitting, by permission of Cranmer, the parts he disliked; and his reason for not accepting a benefice in London was, that he was "not willing to be *bound* to use King Edward's book *entire*." See "The Puritans and Queen Elizabeth," by Samuel Hopkins, pp. 77, 78, vol. i.

† After Knox had returned to Scotland, Calvin again writes to him in 1561: "With regard to ceremonies, I trust, even should you displease many, that you will moderate your rigor." Calvin's Letters. Trans. by Jules Bonnet. Vol. iv. p. 184.

as to other church questions be all that we could desire, yet we may begin to query whether we have succeeded as well in adjusting the liturgical problem; and whether, upon the whole, such learned and godly Presbyterians as Thomas Manton, Edmund Calamy, William Bates, Richard Baxter, did not show better logic and wisdom in striving to purge out the *tolerabiles ineptias*, than to throw away the gold with the dross. The truth is, that throughout all these troubles, our Church was passing between the two fires of Prelacy and Independency, liturgy and conventicle—escaping unhurt, indeed, though not without marks of the flame; and to this day the motto of the mother Kirk still suits the dilemma of her American daughter—*Nec tamen consumebatur*, with the difference, that we now lean too near to the Puritan, to be in any danger of the Ritualist.

But, in the second place, it could easily be shown that even our Scotch prejudice against liturgies is both unintelligent and inconsistent. The simple fact is, that the Church of Scotland, although at present non-liturgical, is not, and never has been anti-liturgical, but was driven into its negative position by “the unjustifiable efforts of Laud and his master to force a justly obnoxious liturgy upon a free people;”* and as one of the ill effects of that unhappy controversy, we inherit a morbid terror of everything approaching to form in public worship. But the earlier usage, even in the days of Knox, as we have seen, was very different. “The Book of Common Order, or the Order of the English Kirk at Geneva, whereof John Knox was Minister: approved by the famous and learned man, John Calvin; received and used by the Reformed Kirk of Scotland, and ordinarily prefixed to the Psalms in Metre: A. D. 1600,” has all the elements of a complete liturgy, and contains, in common with the Prayer-book, as parts of the ordinary service, a Confession of Sins, the Lord’s Prayer, the Apostles’ Creed, a Prayer for the whole estate of Christ’s Church, &c., besides the marriage service nearly verbatim, the ceremony of the

* Eutaxia, p. 250.

ring excepted. We have seen under what pressure of Prelacy on the one side, and dragging of Independency on the other, we were at length forced away from both these liturgies into the Directory. But it is surely neither wise nor consistent to continue under the dominion of a prejudice due to such causes.

There is, however, in connection with this prejudice, a misconception which has, no doubt, tended to strengthen and perpetuate it, and which may even remain after it has been exposed, or where it does not prevail. We refer to the common mistake of confounding a liturgy with an artistic ritual or elaborate ceremonial service. The very word is associated in some minds with those objects of Puritan dislike, the altar, the surplice, the sign of the cross, bowing in the creed, and all the paraphernalia of a scenic worship. What has been described, however, in these pages, has nothing to do with such accessories, and would be imperilled by admixture with them.* We have advocated no particular style of church architecture and furniture, or of ministerial dress, or of congregational behavior, and have proposed no innovations in such matters; but, leaving them where the Directory leaves them, have simply maintained that there might be, and, in some cases, there ought to be, in connection with the

* It was from no dislike of art, in itself and in its own sphere, but only from an anxiety to guard the more vital interests of religion, that the Calvinistic cultus, in distinction from the Lutheran, became so strongly impressed with an aspect of sobriety and simplicity. "We must not forget," says a learned critic of both systems, "that it was people of the South, among whom Calvin as a Reformer specially labored. Ceremonies which, in a nation with the more earnest and tranquil character of the Germans, Luther could retain, without a thought of their being abused, not without ground appeared dubious in the case of the most excitable Southern temperament, which only too soon would have clung to that which is outward; and since Calvin well knew that Catholicism, with all its gorgeous splendor, and its superstitions resting on vain pretensions and emotions, was the offspring of the glowing South, he must, even on this ground, have found it necessary, in order to preserve the evangelical doctrine from all commingling with Catholicism, to present it outwardly also in rugged antithesis to that system." The Sunday Service according to the Liturgies of the Churches of the Reformation, by Rev. C. F. Krauth, D. D., Editor of the Lutheran and Missionary.

faithful preaching of God's word, a system of common devotions for both minister and people, whereby they could methodically become acquainted with the Holy Scriptures, and statedly, by simple spiritual acts of worship, offer up their public prayers and praises "with the spirit and with the understanding also." With the Presbyterian divines at the Savoy Conference, we have judged that "Prayer, confession, thanksgiving, reading of the Scriptures, and administration of the sacraments, in the plainest and simplest manner, were matter enough to furnish out a sufficient liturgy, though nothing either of private opinion, or of church pomp, of garments, or prescribed gestures, of imagery, of music, of matter concerning the dead, of many superfluities which creep into the Church under the name of *order* and *decency*, did interpose itself."*

Such a liturgy we believe to be not only consistent with true Presbyterianism, but a legitimate development of it, which has hitherto been hindered by untoward influences, and which is already urgently needed to defend the weak point of our system, and equip it for the work of church-extension in all directions. And its judicious introduction by agreement of the two parties concerned, need not occasion any interference with the rights of those congregations which prefer a different usage, nor any more serious diversity than already, and of necessity, prevails in our practice.

Of the objections that may be raised to such a liturgy, the most plausible is, that it would tend to formalism in worship. We do not wish to slur this objection, but to sift it as thoroughly as can be, in the absence of a fair experiment, by which alone the question could be decided. It would indeed be but right to first take into account the alternative evils to which we are exposed. There may be such things as hypocrisy, cant, extravagance, and superstition, as well as formality in divine service; and when there is no fresh impulse or occasion of devotion, it will not be strange, it will simply be unavoidable, that, in the absence of a

* The Exceptions against the Book of Common Prayer. Document XV.

well-ordered form to excite and cherish holy feeling, there should be forced or feigned excitement. We are not speaking of what ought to be, but of what are, the facts. Let us not deceive ourselves, but look at the question on all sides, and we may possibly reach the conclusion, that at times a liturgy might prove a help rather than a hinderance to true spiritual worship. When the minister's spirit is clouded and heavy, his written sermon is a great relief, and may even gradually warm him up into genuine fervor, and his whole audience with him; or if he eschew preparation and paper, and halt and trip in his utterance, large excuses can still be made for one who comes speaking to the people in the name of God; but when he turns to speak to God in the name of the people, is it perfectly reasonable that the devotions of some hundreds of worshippers should be left dependent upon his bodily condition? The spirit may be willing, but the flesh is weak. He might, perhaps, take some old familiar words in company with them, and at least not hinder their devotion or his own; but to absolutely make new prayers for them, *ex tempore*, every Sunday, under dread of falling into a *form* of prayer—alas! is it not enough that he should make two able and eloquent sermons?

Some form there must be, in all edifying worship. Without it, we relapse towards Methodist extravagance or Quaker apathy. Some form there is in every pastor's mode of conducting worship. He glides into a service almost as stereotyped as the dreaded liturgy. It is, after all, the thing without the name; and the only question really worth considering, is, whether that liturgy shall be a good one or a bad one. The advocates of a supposed impromptu service, springing up in perennial freshness, and ceaseless variety, do not seem rightly to distinguish between public and private devotion, or between ordinary and extraordinary states of religious feeling. In social meetings, especially during seasons of revival, or on marked providential occasions, the whole outward expression of worship will indeed be free and artless, and any thing like forms would be felt as an intolerable bondage; but in large assemblies, convened for stated acts of homage, there cannot but be

more of system, sameness, and pre-arrangement. Nor is it easy to see what advantage would be gained by an ingenious variety, or capricious novelty, so far as that is possible in reference to the ordinary devotions of a congregation, when there might be customary forms of expressing them, which have been used and sanctioned by the learned and godly of all churches and ages; which being largely taken from the very words of Scripture, concisely express the wants, the fears, the doubts, the hopes, and the joys of all Christians; and which are marked by a simple majesty of style, a chaste fervor, tenderness, and solemnity, utterly unknown in any modern compositions. In the open, voluntary use of such helps to devotion, both parties might find a mutual relief and profit, which must be foregone so long as either the people are at the mercy of random effusions, or the minister is hampered with a surreptitious form of his own.

We may add, that the objection now under consideration is not supported by facts. Some of the most spiritually-minded men that ever lived, have used and contended for a liturgy; but formalists will be formal under any system.

Another and kindred objection is, that a liturgy would repress all originality on the part of the minister, and foster a deadly monotony in his services. The life of public worship, it is argued, consists in that vivid impression made by an earnest speaker, with heart aglow, and voice and tone spontaneously giving forth every petition as an expression of his own personal feeling. Such prayers, it is said, are more "interesting," "solemn," or "touching," than any recited form, however appropriate. We admit this personal or individual element to be a great advantage in the sermon, and even, with proper limitations, in the service. The very best preaching and praying are confessedly extemporaneous, and also the *very worst*. It depends entirely upon the person, the mood, the occasion, and the circumstances; and when all of these are not perfectly favorable, then the question presents another aspect. The Apostle's rule is, "Let all things be done to edifying;" and there may be, as we have seen, individual

peculiarities or originalities in public prayer which are not edifying. Because the broken, confused utterances of some private suppliant are far better for him than any form, it does not follow that they will also be more edifying to a whole assembly, nor is it quite clear that any sentimental advantage or pathetic interest gained by their exposure, is not more than balanced by the risk of a certain vanity, embarrassment, or indelicacy, on the one side, together with a certain admiration, regret, or pity, on the other. Ah! it may be pardonable in us to like to hear a good sermon; but is it worshipping God to like to hear how well a *man* can pray? and do we not sometimes see the "gift of prayer" without the grace, as well as the grace without the gift?

Moreover, the objection we are considering is valid only on the assumption, that the minister is so slavishly tied down to rules and forms, that he cannot, when the fresh mood or new occasion prompts him, break away from them into more spontaneous services. It would, of course, be impossible to frame either directions or samples for every possible emergency; and the only proper design of a liturgy is, to give edifying expression to those stated public devotions, which are in their nature fixed and invariable, while all the benefits of the most informal worship may still be sufficiently retained in the lecture and prayer-meetings during the week, or in the second service on the Lord's day, as well as by blending free with stated prayer, on all occasions, at discretion.

A far more specious scruple is, that liturgies foster an "æsthetical" form of devotion, or cultivate the taste and imagination at the expense of the heart and conscience. Some persons, it is asserted, are of a liturgical temperament, and by dwelling critically upon the form in distinction from the matter or spirit of worship, at length become so fastidious, that they are in danger of making their whole religion little better than one of the fine arts; and this, it is maintained, is a weakness and folly, which ought to be mortified rather than humored.

It need not be denied that there may be an excess of even so good a thing as good taste; but, on the other

hand, it must be confessed that the holiest things may be spoiled by so trifling a thing as a little bad taste. And when Presbyterian congregations, on all sides, are to be found worshipping in imitation Parthenons and Westminster, with the aid of costly music and oratory, we may fairly question, what should be the literary character of their liturgy; and, whether it would not be wiser, safer, and more consistent to give vent to the irrepressible æsthetic element in the form of a reasonable service, than to lavish it upon artistic surroundings, so little in keeping with the traditional simplicity of our worship.

It is also sometimes objected that forms of devotion, and especially those in the Prayer-book, are suited only to the worldly classes of society, and to such as are content with a superficial type of Christianity. Even Episcopalian dissent, we are told, with the prestige of a court ritual, is undermining "the Church" in Scotland; the whole fashionable class in our own country are assuming a liturgical mode of worship as one of their prerogatives; and its general adoption in the present state of things, could only relax the terms of communion, and obscure or weaken the vital distinction between the Church and the world.

We have no disposition to make light of such apprehensions. Let it be freely granted, as experience both in the Old and the New world has shown, that an *imposed* liturgy does thus cramp the evangelizing power of the ministry, and foster caste, fashion, and worldliness; yet this could not be charged against an *optional* liturgy to be used or forborne, according to the varying exigency of places and occasions. Nor should we disguise it from ourselves that, without some flexible agency of this kind, we are in danger of losing our hold upon those educated classes who really form the brain and virtue of the state. It is in fact the mission of a true Church of Christ to embrace within itself both extremes of the social scale, and so mould and re-adjust all ranks and conditions, as to render them but various members of one and the same mystical body.

As to the objection, that it would cost us something of church pride and consistency, or expose us to ridicule

as imitators, if this be so, it is enough to say, in view of the historical facts already presented, that the sooner all parties are rid of such ideas the better.

The only remaining difficulty we now think of is, the want of a suitable manual or service-book, sanctioned by sufficient Presbyterian authority to insure its orthodoxy, and encourage its use. We believe this objection to be the most serious that can be raised; but by no means insuperable, as we hope may appear in our next chapter.

CHAPTER VII.

THE WARRANT FOR THE PRESBYTERIAN VERSION OF THE PRAYER-BOOK.

IN our previous essays we have advocated these three means of correcting and improving our public worship: 1st. In all cases a careful attention to the rules and suggestions of the Directory; 2d. In many cases a system of services, with forms or examples, composed or compiled by the minister for his own assistance; 3d. In some cases, where the parties are so agreed, a liturgy, or scheme of common devotions, for both minister and congregation, containing not merely psalms and hymns, and Directory, but tables of Scripture lessons, forms of stated prayer, and of administration of the sacraments, and other rites of the Church. Advancing a step farther, we desire now to show that either or all of these advantages can be secured in an edition of the Book of Common Prayer, as revised by the Royal Commission of Presbyterian Divines, at the Savoy Conference, A. D. 1661, and in agreement with our Directory for Public Worship.

As this was with the writer no foregone conclusion, but a wholly unforeseen result of some studies and efforts in the direction of a truly Presbyterian liturgy, he begs the reader, who has followed him thus far, to

candidly review the several historical facts upon which it is based, and the arguments upholding it.

1. *The Prayer-book was set aside for the Directory by the Westminster divines on avowed principles which admit of its resumption.* In their Preface, after recounting the evils then arising out of its forcible imposition upon the churches, they thus declared their motives :

“Upon these, and many the like weighty considerations, in reference to the whole Book in general, and because of divers particulars contained in it; not from any love to novelty, or intention to disparage our first reformers, (of whom we are persuaded that were they now alive, they would join with us in this work, and whom we acknowledge as excellent instruments, raised by God, to begin the purging and building of his house, and desire they may be had of us and posterity in everlasting remembrance, with thankfulness and honor,) but that we may, in some measure, answer the gracious providence of God, which at this time calleth upon us for further reformation, and may satisfy our own consciences, and answer the expectation of other reformed churches, and the desires of many of the godly among ourselves, and withal give some public testimony of our endeavors for uniformity in Divine worship, which we have promised in our ‘Solemn League and Covenant.’ We have, after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with his holy word, resolved to lay aside the former liturgy, with the many rites and ceremonies, formerly used in the worship of God, and have agreed upon this following Directory for all the parts of public worship, at ordinary and extraordinary times.”

We believe that both the spirit and the letter of these cautious declarations favor the point we are arguing. When it is remembered that the Directory was mainly a semi-political device,* resulting from the opposite forces of prelacy and independency, and that it utterly failed to secure the “covenanted uniformity,” for which it was originally framed; and when it is remembered that the objections therein enumerated against the Prayer-book, such as the imposition of things indifferent as

* The Parliamentary order to the Assembly of Divines was, that they should confer and treat among themselves “concerning the Directory of Worship, or *liturgy hereafter* to be in the Church.” The subject occupied them more than two months, and the result was a compromise of the Scotch Commissioners with the Independents, and of both with the English Presbyterians. To escape discussion a very disproportionate number of the former, were appointed on the Committee to prepare the Preface. See Hetherington’s History of Westminster Assembly, pp. 153, 154. Lightfoot’s Journal of Westminster Assembly, Vol. xiii. p. 17. Baird’s Book of Public Prayer, Intro. p. xv.

terms of communion, the suppression of free prayer and preaching, the obtrusion of new papistical ceremonies, and the maintenance of an unedifying, beneficed clergy, were chargeable to the mere political and sectarian surroundings of the book, rather than to its contents, duly purged and amended; and when, moreover, it is remembered that we, in this land and age of greater light and freedom, are no longer harassed by the untoward influences, and driven to the rash extremes, which this liturgy then occasioned, and that all former difficulties in regard to its use, in our present necessities and opportunities, have subsided into mere inherited prejudices; we shall surely not be inconsistent, to say the least, if we return to it as to the work of our revered forefathers, and thereby again illustrate our dearly bought liberty, as well to resume and modify it, as to lay it aside according to the varying exigency of times and occasions. And, lest it be thought we misrepresent them, let the simple fact which afterwards followed be next considered.

2. *The Prayer-book was actually revised by the framers of the Directory, and their associates, with a view to its resumption.* Among the Presbyterian Commissioners at the Savoy Conference, were some of the most distinguished Westminster divines;* and their own immortal writings still rank as the authorized standards of our church.† Both as scholars and theologians they

* Tuckney, Calamy, Spurstow, Wallis, Case, Reynolds, Newcomen, Conant, Lightfoot, etc.

† Tuckney and Reynolds were members of the Committee which framed our Confession of Faith. Tuckney, Arrowsmith, and Newcomen were the committee to prepare the Larger Catechism, the principal part of which was in the very words of Tuckney. Thus the name first among the revisers of the Prayer-book, had also been first among the framers of our standards. See History of the Westminster Assembly, compiled for the Board of Publication, from the best authorities, pp. 343, 383. The composition of the Shorter Catechism is commonly attributed to Wallis, see Hetherington's History of the Westminster Assembly, p. 261. Reid's Memoirs of the Lives and writings of the Westminster Divines, p. 187.

See the "Non-Conformist's Memorial"; being an account of the Lives, Sufferings and Printed Works, of the two thousand Ministers ejected from the Church of England.

were unequalled,* either then or since, and were not despised even by their adversaries, who proffered them the highest honors of that Church establishment which, with the spirit of martyrs, they afterwards abandoned. It cannot be charged, much less proved upon such men, that they were of a compliant or compromising temper. While, as they declared, they had "not the least thought of depraving or reproaching the Book of Common Prayer," yet their "exceptions" against it were not only "general," but "particular" or verbal, with a degree of scrupulous minuteness that would now be deemed superfluous; and these "exceptions," having never been fairly acted upon by both parties, have come down to us without a trace or taint of concession. We have, in fact, all the materials of a thoroughly Presbyterian edition of the Prayer-book in the form of such historical documents as the following:

1. "The King's Warrant for the Conference at the Savoy."

2. "The Exceptions of the Presbyterian Ministers against the Book of Common Prayer," (including a written criticism upon both text and rubric, with proposed alterations, emendations, and additions.)

3. "The Answer of the Bishops to the Exceptions of the Ministers."

4. "The Petition for Peace and Concord, presented to the Bishops, with the proposed Reformation of the Liturgy."

5. "The Rejoinder of the Ministers to the Answer of the Bishops—the Grand Debate between the most Reverend the Bishops and the Presbyterian Divines, appointed by his sacred Majesty, as Commissioners for the Review and Alteration of the Book of Common Prayer, &c., being an exact account of their whole proceedings. The most perfect copy. London, 1661: pp. 1—148."†

*See "An Account of the Ministers, Lecturers, Masters and Fellows of Colleges who were silenced or ejected by the Act of Uniformity in 1661. Designed for the preserving to Posterity, the Memory of their Names, Characters, Writings, and Sufferings," in two vols., by Edmund Calamy, D. D. London, 1713. Also the same enlarged, and edited by Palmer, in 3 vols., entitled the "Non-Conformist's Memorial, being an account of the Lives, Sufferings, and Printed Works, of the two thousand Ministers ejected from the Church of England."

† As collateral aids may also be used, the present English Prayer-book with its Presbyterian emendations, for which the most reverend Bishops in their Preface (see the English edition) thought fit to apologize; the proposed Prayer-book of 1689, which was framed in consultation with the leaders of the ejected Presbyterians, and which, in the opinion of Calamy, would have satisfied more than

The Book, as revised and amended by the aid of these documents, could not be chargeable with any private or modern fancies, but would embody the matured suggestions of learned and godly men, who were lawfully charged with the work of revision, and who, in that good work, endured great temptation and persecution. And the whole, besides being a worthy memorial of our Church forefathers, would be at least as truly Presbyterian as our present service-book, which contains a Directory of Worship, originally framed by ordained ministers of the Church of England, "with the assistance of Commissioners from the Church of Scotland," * and a collection of hymns compiled from all accessible sources. But the last shred of an objection, on the score of consistent Presbyterianism, must disappear before our next consideration.

3. As the Directory is but a skeleton of the Prayer-book, so the *Prayer-book itself is but a compilation which is more Presbyterian than Episcopalian in its sources*. We mean simply to say that, leaving out of view those portions which belong exclusively to neither party, but have been sanctioned and used by both, (being derived from ancient Christian liturgies, and from Lutheran formularies,) the remainder, which is by no means inconsiderable in character or quantity, is almost entirely Presbyterian. This is unquestionably true of the Book as revised by the Savoy Presbyterians, and it is sufficiently true for this argument, of the Book as it is now familiar to the American reader; as will appear from the following general reference to its historical sources.†

The Exhortation, General Confession, Declaration of Absolution, and General Thanksgiving, in the Order for Daily Prayer, and the Ten Commandments as they appear in the Ante-Communion Office, are admitted to be

two-thirds of their number; and the different Presbyterian editions, dating before the Savoy Conference, especially the Second Book of King Edward VI., to which the Presbyterian Commissioners constantly appealed.

* Of the one hundred and twenty divines in the Westminster Assembly, five were Commissioners from the Church of Scotland, six or seven were Independents, several were Episcopalians, and the remainder were English Presbyterians.

† See Chapter ix. for a more particular analysis.

of Calvinistic origin. All that remains (except the apocryphal Song and Lessons,) viz., the Te Deum, the Litany, the Creeds, the Collects, Epistles, and Gospels, have passed from their ancient sources through Presbyterian sanctions, and under a Presbyterian revision, to their present form. In other words, the whole Lord's day service, as usually performed, contains but a single prayer* that can be traced to a distinctively Episcopalian origin; and for the obvious reason, partly, that that service was framed before the assertion of Prelacy against Presbytery arose. and also that its Protestant additions and emendations are almost exclusively from Calvinistic sources.

In the occasional Offices of Baptism, Matrimony, Visitation of the Sick, and Burial of the Dead, the question of authorship lies between the Calvinist and the Lutheran, or between the French and the German Protestant, rather than between the Presbyterian and the Episcopalian. While portions of those formularies are clearly traceable to the Cologne liturgy of the Calvinistic Bucer and Melancthon, yet, having thus originated outside of the pretentious Anglican Prelacy, they belong to the general class of Reformed or Protestant *non*-Episcopal rituals, and as such, might have continued in actual use, but for certain doubtful expressions and superstitious ceremonies, by which they were vitiated, and from which our ecclesiastical fathers in the Savoy Conference strove to purge them.

As to the Psalter, it is well known that it was first restored to the people, in the form of congregational psalmody, in the Church of Geneva, from whence it was copied, as a popular element of worship in the English churches.

Of the whole compilation, indeed, except the Ordinal or ordination services, and several political or State services, added after the Savoy Revision, it is safe to affirm, that were it amended according to that revision, it would be as thoroughly Presbyterian in its historical sources as well as sanctions, and, in fact, in every thing

* Even this exception is doubtful. See Chapter ix. "Prayer for all Conditions of Men."

but its present popular associations, as the book now used in our pulpits and pews. The almost universal impression to the contrary has arisen out of the false assumption that our forefathers were as much opposed to Liturgy as Prelacy, or to the literary contents of the Prayer-book, as to the tyrannical statutes and superstitious rites accompanying it. It is forgotten, or no longer known among us, that the Presbyterian Church in England, with her two thousand clergy, her scholars, divines, and patriots of illustrious memory, her prestige of learning, rank, and power, in the act of giving up, for conscience' sake, the high places and rich livings of an establishment which owed its restoration to her loyalty, also abandoned a liturgy to which her ministers had an hereditary right, upon the basis of which their adversaries were legally compelled to meet them in conference for their satisfaction, and which, at the same time, they declared they had "not the least thought of depraving or reproaching." And this hard alternative* into which they were driven by the exigencies of a State religion, in an age of sectarian rancor and violence, we have thoughtlessly accepted and continued as our sole, normal condition. But surely, after two centuries of peaceful progress, in another country, under a government of equal laws, and in the midst of spontaneous tendencies towards a free, spiritual liturgy, it is high time to ask if there be not some safe mean between the wild extremes from which we have so happily escaped, and whether

* The question has been asked, why the Presbyterian clergy did not set up their revised Liturgy or reformed Prayer book, outside of the Established Church? But it must be remembered that like the Scotch Presbyterians, they contended for the principle of an Establishment, and but a short time before, by Acts of King and Parliament, legally formed part of it; and moreover, it was only through political intrigue that they lost their former control of it; the "Act of Uniformity," in plain violation of the Royal Declaration, having been expressly so framed as to drive them beyond its pale, strip them of their orders, and place them under civil disabilities which were only removed by the "Act of Toleration" in 1698, when an effort was made, by a new Commission, for their "Comprehension" in the Establishment; but owing to various causes, "this great and good work at that time miscarried." See Archbishop Tillotson's Works, p. 5, 12. London ed. 1752, and Calamy's Abridgment of Baxter's Hist. of his Life and Times, p. 317.

history has not reserved it as a just providential compensation, that we should now enter into the labors, while we vindicate the fame, of those faithful men "of whom the world was not worthy."

4. Our last and conclusive argument is, that the Prayer-book, thus revised, with our American Directory in place of the English Rubric, *is the only Presbyterian liturgy that is either desirable or practicable*. After what we have stated as to the origin and history of that compilation, we shall not now be suspected of any disloyalty in affirming that, with all its faults, it is simply incomparable. No one who studies the subject, historically and philosophically, can fail to see that it meets the needs of ordinary divine service better than any other formulary that has ever been devised, or become widely prevalent. A fresh worker in this field, taking as his ideal of Christian worship a scheme of stated forms, which should express, in simple Scripture phrase, the common needs of a church assembly, and be redolent of the communion of saints in all lands and ages—such a worker, after all the thought and research he can bestow upon the question, at length finds that he has been anticipated by a book which is framed to fit the mould of the universal Christian heart, which is wrought out of the warp and woof of ancient and modern piety, which contains the cream of all liturgies, both of our own and of other churches, and which has lingering about it a savor of pure and fervent devotion belonging to no other uninspired composition. If he loves our English Bible, he must also love that English liturgy which was the product of the same age, and in the same sacred style. To attempt now any better devotional phraseology would be as vain as to frame a better version of the Holy Scriptures. To attempt any different compilation would be but to glean in fields already reaped and garnered; and to attempt any ingenious recomposition of its materials, would be but to incur the odium of imitation or invasion, where we ought rather to assert an original right of property and inheritance. It has, in fact, been the chief mistake of our liturgical writers hitherto, that, from a well-meant fear of concession or intrusion, they have so generally striven to ignore a collection which has

been culled from the gathered wisdom and piety of the Church universal, and which, after all that has been said and done against it, has continued, for these several centuries past, the only Christian liturgy deserving the name.*

We know very well, indeed, that as now viewed by Presbyterians, it has many serious blemishes and inconveniences, and even pernicious errors,† the still remaining dross of the furnace through which it has passed; but none of these, it will be found, have escaped the searching revision and thorough expurgation of the Savoy divines, or need encumber it in the hands of those who are not trammelled with inflexible rubrics. As combined with a Directory, allowing to the minister his liberty to remedy, at discretion, the tedious length and multiplicity of its services, and neither requiring nor precluding responses, on the part of the congregation, nor indeed demanding any other behaviour than is already customary in our assemblies, it would, we honestly believe, be the best liturgy that could be desired, or now devised.

We will even go further, and declare our conviction that, as it is the only liturgy fit to be used, so it is the only one that can be used with any thing like Presbyterian consistency. The nature of our system, and the nature of the exigency, combine to shut us up to this alternative. On the one hand the wise, generous spirit of our system will not allow the whole Church to be hampered with any thing more liturgical than a Directory; and, on the other hand, the exigency to be met is such, that it cannot be fully supplied by mere private

* We do not except the Presbyterian Liturgies of the continent for the reason that they break more entirely with the "Catholic or Universal Church" of the past, than was deemed necessary by the Savoy Presbyterians; and moreover, being of foreign origin and modern translation, are wanting in that solemn scriptural style, peculiar to the old *English* of our Bibles, and so desirable in order to separate the language of public worship from that of ordinary literature and conversation.

† For example, the Baptismal offices and the Ordinal, which, it is well known, are not, in their most natural sense and effect, entirely acceptable even to all Episcopalians, and still less to the great mass of Christians in other churches.

or voluntary efforts. For any single pastor to compose a liturgy, would be as absurd as to compose a hymn-book; and for him to compile one, exclusive of the Prayer-book, would be as impossible as to compile a new creed or psalter. No man or body of men now living could frame any better, or any other formulary, at all answering to the proper idea of a liturgy, than that which our ecclesiastical forefathers in England have first revised, and then bequeathed to us, invested with the halo of martyrdom; and by adopting it as the fruit of their orthodoxy, learning and piety, while we gain all the advantages of authority, antiquity, catholicity, and perfect fitness, we sacrifice neither our liberty, nor our just pride as Presbyterians.*

* To say that Presbyterians would become Episcopalians by thus returning to a liturgy inherited and revised by the framers of our own Church standards, is like saying that Episcopalians are becoming Presbyterians because they have begun to discover that the framers of *their* Church standards held to Apostolical succession, if they held it at all, as *presbyterial* rather than episcopal. A series of learned and able articles have lately appeared in the *Episcopal Recorder* in which the writer conclusively shows:

"1. That in the Ordinal, as *it was arranged by Cranmer, Ridley, and their coadjutors*, there is no difference in the words of ordaining, to distinguish the office of Bishop from that of Presbyter. This distinction was not made till one hundred years later, by the Bishops under Charles II.

"2. There is no evidence, in the form itself, that the Reformers regarded the office as a distinct order, derived from Scripture."

And in view of the facts and authorities which he cites, he pertinently asks:

"Is it not evident that the Reformers, if they believed in any doctrine of ministerial succession, regarded it as belonging to the order of presbyters by divine appointment? . . . If the succession is not in the presbyterate by divine right, why did members hold livings by law in the Church of England, who were ordained by presbyters alone, preaching and administering the sacraments to the members of that church for more than a century? What ground, then, is there in the Ordinal (as arranged by the Reformers,) for this boasted personal, tactual, apostolic episcopal succession, which has led to sacramental error, defection to Popery, spread discord in our communion, repelled our fellow-Christians, and prevented a union of Protestant Christendom?" He also expresses the "confident hope," on behalf of the Episcopalians generally, that these views will "commend them to the respect and confidence of intelligent Christians in their respective churches." See "THE VIEW OF THE CHURCH AND MINISTRY OF CHRIST, as held by the Protestant Episcopal Church, contained in her standards, and explained according to the published expositions of the compilers and revisers

Nor could its use in common with that highly respectable denomination, which meanwhile has arisen in our own country, and so faithfully preserved and honored

of the Book of Common Prayer."—*Episcopal Recorder*, Art. ix., March 1843.

While our neighbors are thus proving themselves to be such good Presbyterians, we are tempted to reciprocate, by reminding them that the first American Presbytery, by any test that may be applied to it, is quite as certainly traceable to "the Apostles' time," through the Church of Scotland, as the first American Episcopate, through the Church of England; and although, like the venerable Bishop White, we are somewhat indifferent concerning this question of an Apostolical pedigree, yet it is because we insist only upon our Apostolical doctrine and discipline. Wherever these marks of the true succession appear, we are happy to honor and sanction them, whether in ministers of the Protestant Episcopal Church, or any of its sister denominations. See Alexander's "Essays on the Primitive Church Offices," p. 177.

We have said that Bishop White was somewhat indifferent as to the Episcopal succession. It does not seem to be generally known or remembered, how narrowly that eminent divine and patriot escaped becoming a Pre-byterian. In a learned essay which he published at the time of the Revolution, entitled, "*The Case of the Episcopal Churches in the United States Considered*," will be found the "sketch of a frame of government," which so substantially accords with the Constitution of the Presbyterian Church, one cannot but regret that the course of events did not favour its adoption. It proposed a series of representative bodies, corresponding respectively to the Presbytery, Synod, and General Assembly, (p. 12.) with the difference that the Moderator of each Presbytery was to be a permanent officer, to be invested, however, with no exclusive power of ordination or confirmation, and to be burdened with no duty that should "materially interfere with his employments in the station of a parochial clergyman." (p. 11); and as at that time it was objected that "the very name of Bishop is offensive," he was to be entitled "a President, a Superintendent, or in plain English, and according to the literal translation of the original, an Overseer," (p. 19.) The scheme would, indeed, further comprise "a general approbation of Episcopacy, and a declaration of an intention to procure the succession as soon as conveniently may be." But the author himself declares that "the proposal to constitute a frame of government, the execution of which shall depend on the pleasure of persons unknown, differing from us in language, habits, and perhaps in religious principles, has too ludicrous an appearance to deserve consideration," (p. 17); and in view of the existing rupture with the British government, he urges "an immediate execution of the plan, without waiting for the Episcopal succession," "on the presumption that the worship of God, and the instruction and reformation of the people, are the principal objects of ecclesiastical discipline, and to relinquish them from a scrupulous adherence to episcopacy, is sacrificing the substance to the ceremony," (p. 19.) In support of the plan, then follows an admirable argument from history and Scripture against the divine right of episcopacy, (chap. v.,) with this conclusion

it among us, be other than pleasing to any, in either Church, who "profess and call themselves Christians," or who are ready to rejoice at the many and great things in which Christians can agree, as compared with the few and small things in which they differ.

We conclude this part of our subject with two inferences. The one is, that the liturgical question has already been exhausted, so far as discussion could exhaust it, by a former age. The time for mere argument has gone by. We have here presented, not without some needful exaggeration, it may be, a side which Presbyterians have but seldom viewed. We know very well what strong reasonings can be brought from the opposite side; but we know also that no reasonings that could now be brought from either side would equal those of the disputants who were once so terribly in

"Now if the form of church government rest on no other foundation than ancient and apostolic *practice*, it is humbly submitted to consideration, whether Episcopalians will not be thought scarcely deserving the name of Christians, should they, rather than consent to a temporary deviation, abandon every ordinance of positive and divine appointment," (p. 25.) He further suggests that "should the episcopal succession afterwards be obtained, any *supposed* imperfections of the intermediate ordinations might, if it were judged proper, be supplied without acknowledging their nullity, by a *conditional* ordination resembling that of *conditional baptism* in the liturgy," (p. 20.); but beyond this very dubious intimation, there is not a sentence to show that "the succession *supposed necessary* to constitute the Episcopal character," (p. 15.) was considered by him to be in any view essential or fundamental.

Eventually, however, as it is well known, circumstances altered "the case of the Episcopal churches," and developed in them a different theory of ecclesiastical polity. The first General Convention petitioned the English Archbishops that they "would be pleased to confer the Episcopal character," and, on certain terms, the petition was granted by Act of Parliament; Bishop White himself being one of the clergymen who crossed the ocean to receive consecration. If this course indicated a radical change of opinions on his part, the above quotations could only appear perplexing to all parties. Under the circumstances, we incline to the hypothesis that, like Bishop Reynolds of Norwich, he continued at heart as good a Presbyterian after as before his promotion to a diocesan charge; for certainly no one can read his able treatise without feeling what the Bishop himself says of a similar work of Stillingfleet, that "the book seems easier RETRACTED than REFUTED," (p. 25.)

The copy from which we quote bears the imprint of William Claypoole, Philadelphia, 1782, and contains the autograph of the learned author.

earnest, as to add battles to their books, diplomacy to their logic, and martyrdom to their orthodoxy

The other inference is, that the whole question is one of the unsolved problems which the Old World has bequeathed to the New. Although so thoroughly canvassed there, yet it was at length settled only by the strong arm of the law, and in a manner that posterity here refuses to accept as final or satisfactory. The Directory of the Established Church of Scotland, and the Liturgy of the Established Church of England, the several fruits of a sectarian warfare, that would permit neither to live but by exterminating the other, cannot now be viewed, in the light of facts around us, as other than rash extremes, from which the free churches of this land are already verging towards a substantial unity, in the midst of trivial diversity.

On the 24th of August last, in the city of London, but out of the Church of England, was commemorated the bi-centenary of that black day in her saints' calendar, the second St. Bartholomew tragedy, which gave her the Prayer-book, without the pledged alterations, at a cost of so many martyrs for Presbyterian orthodoxy and spirituality. Should the same work as here issued on the basis of their revision, and in their name, do aught towards that spiritual "Act of Uniformity," which neither covenants nor statutes could then compel, or now retard, their testimony will not have been in vain.



CHAPTER VIII.

THE HISTORICAL MATERIALS FOR THE PRESBYTERIAN PRAYER-BOOK.

WE have maintained that the problem of a Presbyterian liturgy can only be met and solved by bringing the American Presbyterianism of the Nineteenth Century into contact with the English Presbyterianism of the

Seventeenth Century, through an edition of the Prayer-book, as revised by the Savoy divines on the one side, and conformed to our Directory of Worship on the other. It alone would be a truly *Christian* liturgy, since it would be a formulated expression of the devotions of God's people as guided and illumined by the Holy Ghost in all ages of the Church; it alone would be a truly *Protestant* liturgy, since it would be freed from Mediæval or Roman errors and superstitions, and retain only such ancient formulas as are consistent with Primitive Christianity, together with the choicest formulas of the Reformation; and it alone would be a truly *Presbyterian* liturgy, since it would rest upon the authority of twenty orthodox divines, some of whom were among the framers of our Church standards, some of whom could have been bishops had they not preferred to remain presbyters and Presbyterians, and nearly all of whom maintained their Presbyterianism at a sacrifice of every worldly interest. We propose now to glance at the historical materials for such an edition, and the principles which should govern us in applying them.

"In the beginning of the blessed Reformation," said the framers of our Directory,* "our wise and pious ancestors took care to set forth an order for redress of many things which they then, by the Word, discovered to be vain, erroneous, superstitious, and idolatrous, in the public worship of God. This occasioned many godly and learned men to rejoice much at the Book of Common Prayer at that time set forth; because the mass, and the rest of the Latin service being removed, the public worship was celebrated in our own tongue. Many of the common people also received benefit by hearing the Scriptures read in their own language, which formerly were unto them as a book that is sealed.

"Howbeit long and sad experience hath made it manifest that the Liturgy used in the Church of England (notwithstanding all the pains and religious intentions of the compilers of it) hath proved an offence, not only to many of the godly at home, but also to the reformed Churches abroad."

* Preface to the Westminster Directory.

The history of the Prayer-book is indeed but the history of a struggle between evangelism and ritualism, spirituality and formality, in the Protestant Church of England. The successive revisions of the book were the pitched battles between the two parties, and the Savoy Conference was a last, decisive encounter, which marked the defeat on English soil of those Presbyterian principles which have since arisen and flourished without restraint in the Church of Scotland and in the churches of this country.

At the very dawn of the Reformation, these two tendencies began to show themselves. The first Prayer-book of King Edward VI., in 1549, had scarcely been issued before it was eagerly assailed by the more evangelical reformers, its relics of papal superstition expunged, and the whole thoroughly reviewed and amended. The result was King Edward's Second Book in 1552, by which the Calvinistic side of the Reformation got a firm foothold in the Church of England. The compilers and first revisers of the liturgy held to diocesan episcopacy simply as a convenient ancient institution which had been kept up in the Church "from the Apostles' time," and formed part of the existing organization of the State, a bishop being also a baron of the realm; and they not only recognised the parity of bishops and presbyters,* but invited foreign Presbyterian divines to occupy chairs of divinity in their universities, and to sit with them in a synod or council for the settlement of doctrine.† More than this; they actually consulted them, while the church service was undergoing reviewal, and drew largely from Presbyterian formularies which were then at hand and in use in the foreign congregations of Lasco and Polanus. The introductory portions of the Daily Prayer

* Strype's Life of Cranmer, p. 420, Oxford edition; and similar opinions of Bishops Hooper, Jewel, Grindal, Parkhurst, Ponet, &c., in their writings collected by the Parker Society. They have been admirably collated in a series of articles in the *Episcopal Recorder*, Philadelphia, 1863.

† See Letters of Cranmer to Calvin, Bullinger, Melancthon, Bucer, Lasco, and Hardenberg. Remains; Parker Society, pp. 420—434; Strype's Life of Cranmer, vol. i. pp. 280, 410.

and the Communion were the fruit, and still remain as the monuments, of this first revision.

The fortunes of the book are next to be traced to Frankfort on the Continent, whither it had been carried by the English Reformers in their flight from the persecutions of Queen Mary. John Knox was chosen one of the ministers to the congregation of exiles: and attempts were made, though not without some scandalous dissensions, at a further reformation of the Church ritual. Men who afterwards became eminent bishops in the English Church, at this time "gave up private baptisms, confirmation of children, saints' days, kneeling at the Holy Communion, the linen surplices of the ministers, crosses, and other things of the like character," retaining, however, "the remainder of the form of prayer and of the administration of the sacraments;" and "with the consent of the whole Church there was forthwith appointed one pastor, two preachers, four elders, two deacons; the greatest care being taken that every one should be at perfect liberty to vote as he pleased." Had these large concessions been properly represented to Calvin, to whom both parties appealed, it is fair to presume, he would have been more than satisfied with so near an approach to Presbyterian ideas of polity and worship.* But the controversy became embittered with personal and national antipathies; Knox and Whittingham, through the intrigue of their adversaries, were driven from Frankfort to Geneva, where they set up the Book of Common Order in antithesis to the Book of Common Prayer; and thus were sown the seeds of the great schism between the Church of England and the Church of Scotland.

Upon the accession of Queen Elizabeth in 1558, the exiles† were admitted to places of authority and influence

* Compare a "Brieff Discours off the troubles begonne at Frankford in Germany, A. D. 1554, Abowte the Booke off Common Prayer and Ceremonies," (reprinted London, 1845,) with the Letters addressed to Calvin by Cox, (afterwards Bishop of Ely,) Sandys, (Archbishop of York,) Grindal, (Archbishop of Canterbury,) &c. *Original Letters*, vol. ii. pp. 753—63. Parker Society edition.

† "Some of whom, during their absence, had been ordained according to the customs of the countries where they had resided

in the English Church, and, as might be expected, they came back prepared to urge the reforms which they had practised while abroad.* Such, at least, was the drift of their emendations, when occupied with the revision of the Prayer-book; but the compromising policy of Elizabeth, who had to deal with Romanists as well as Protestants, prevailed against the ecclesiastical commission,† and the liturgy, as re-established, leaned backward from the Second book of King Edward toward the First.

The great movement itself, however, still went forward. "The Genevan faction, or Puritan‡ party," as it is the fashion of certain writers to call them, began to issue modified editions of the Prayer-book, or in social worship to use Calvin's or Knox's liturgy, and even to form presbyteries within the Church establishment.§ And when King James ascended the throne in

These were admitted, without re-ordination, to preach and hold benefices. One of them (Whittingham) was promoted to a deanery." Bishop White's Essay on "The Case of the Episcopal Churches," page 22.

* Strype's Annals, vol. i., p. 127.

† "Except Archbishop Parker, who had remained in England during the late reign, and Cox, Bishop of Ely, who had taken a strong part at Frankfort against innovation, all the most eminent churchmen, such as Jewell, Grindal, Sandys, Noell, were in favour of leaving off the surplice, and what were called the Popish ceremonies. Whether their objections are to be deemed narrow and frivolous, or otherwise, it is inconsistent with veracity to dissemble that the Queen alone was the cause of retaining those observances to which the great separation from the Anglican establishment is ascribed." Hallam. Const. Hist. of England, chap. iv.

‡ The term Puritan was originally applied to all who sought greater *purity* in the Church, by freeing it from the remaining errors and superstitions of Romanism. The Presbyterian Puritans were from the first strict churchmen, agreeing with the Congregational Puritans in being Calvinists, but differing from them on questions of polity and liturgy. As they appeared "in the manor-houses of that old time, they were a stately, polite, religious people; not austere, yet not frivolous; whose theory of life was that the chief end of man is not to amuse and be amused, but to glorify God and enjoy him for ever." Bayne's Historical Introduction.

§ For a full account of the rise and spread of Presbyterianism in the Church of England, and its early and continued assertion of itself against Congregationalism on the one side, and Ritualism on the other, see the learned work of Professor Samuel Hopkins, "The Puritans and Queen Elizabeth," vol. i. chap. x., vol. ii. chaps. xv. xvi. Also Hetherington's History of the Westminster Divines, p. 43; Hodge's History of Pres. Church, chap. i.

1603, they had grown strong enough to present the famous "Millenary Petition," (so called because of its thousand signatures,) in which they renewed the objections first raised at Frankfort, praying "that the cross in baptism, interrogatories ministered to infants, confirmations, as superfluous, may be taken away; baptism not to be administered by women, and so explained; that examination may go before the communion; that it be ministered with a sermon; that divers terms of priests and absolution, and some other used, with the ring in marriage, and other such like in the book may be corrected; the longsomeness of service abridged; church songs and music moderated to better edification; that the Lord's day be not profaned; the rest upon holidays not so strictly urged; that there may be an uniformity of doctrine prescribed; no Popish opinion to be any more taught or defended; no ministers charged to teach their people to bow at the name of Jesus; and that the Canonical Scriptures only be read in church." And in view of this petition, it was deemed debatable by Archbishop Whitgift "whether to overthrow the said book, or to make alteration of things disliked in it." About this time also Lord Bacon published a pamphlet, in which, says Hallam, "he excepts to several matters of ceremony; the cap and surplice, the ring in marriage, the use of organs, the form of absolution, lay-baptism, &c." The result was that a Conference between the parties was appointed by King James at Hampton Court, and, after some discussion, several emendations made, which, if trivial, at least showed the steady growth of evangelical opinions.

While, however, Presbyterian divines were thus striving after a more primitive and Protestant worship, the opposite party were as steadily aiming at a semi-popish ritual, until at length, under the reign of Charles I., in 1637, the long pent storm burst forth. Archbishop Laud, with that passion for mediæval art which has since ensnared so many tasteful but narrow minds, began his ecclesiological experiments upon the Scots. Then followed the events described in our first chapters—the wild uprising of the Covenanters—their solemn League with the Puritans—the vain attempt by

a new and more radical revision of the Prayer book to stay the revolution—the defeat of Prelacy by the Parliamentary forces—the Assembly of Divines at Westminster—the Establishment of the Directory in place of the Liturgy—the rapid increase of the Independents—the overthrow of both Church and State in the time of the Commonwealth—the protest of the Presbyterian Clergy of London against the death of Charles the First and the crowning of Charles the Second, by the Scottish Presbyterians—the ultimate restoration of the Monarchy through their combined efforts and those of the Episcopalian Royalists—the re-action of Presbyterianism in favor of a revised Liturgy—its failure to effect a Reformation of the Prayer-book through the Savoy Conference*—and its final extinction by the Act of Uniformity.

Thus it appears that from the very origin of the Prayer-book, the spirit of English Presbyterianism had been steadily gaining ground with each successive revision, until at length it found itself between two extreme factions, one of which could see nothing good in the book, and the other nothing evil in it; and in the vain effort by turns to master and conciliate these hostile elements within the pale of an Established Church, it finally perished. But it died, only as the martyr dies, for the good of posterity. At the cost of its own life it restored monarchy to England, and gave democracy to America, and to the church universal bequeathed an amended Prayer-book, which, if it is still, as hitherto, to live only in history, must ever remain as the model of a pure, free, and catholic liturgy.

Now when we come to sift the literary materials which have accumulated during this exciting history, it will be found that, for our present purpose, we need make no account of any documents or writings before the last

* "The minds of the ruling Episcopals, irritated by recent sufferings, were less intent on conciliation than on retaliation. Bishop Burnet assigns a reason still less excusable; that many great preachers were in the hands of obnoxious persons, who on account of their services towards the restoration, could not otherwise be ejected, than by making the terms of conformity difficult." Bishop White's Essay, p. 23.

revision in 1661; partly because it was not until that time that English Presbyterianism had fully unfolded and defined itself against Independency as well as Prelacy, and also because it then in fact gave a *resumé* (more thorough than any that could now be made,) of the previous Puritan revisions, together with its own matured exceptions and emendations. The records of the Savoy Conference alone, will yield us that expurgated Prayer-book which, in contrast with the Episcopalian editions now in use, shall express the sense of our standards on the authority, and to a great extent, in the very words of the learned divines who first framed and used them.

And happily, these invaluable records are not only full and explicit, but at length easily accessible.* It would be interesting to take them up in detail, and discuss them in their bearings upon the condition and prospects of modern Presbyterianism. But the question before us requires us only to select and present that one important document into which is collected the sense of all the others, and which must ever remain as the basis of anything deserving to be called a Presbyterian Liturgy.

A glance at the history† will show that the paper

* The Editor had been endeavoring to gather these papers from the obscure works in which they have hitherto been scattered, when his attention was called to a full collection of them, entitled "*Documents relating to the Settlement of the Church of England, by the Act of Uniformity of 1662*," a list of which will be found in our Appendix. The volume is issued by the "United Saint Bartholomew Committee," an organization formed in connection with the recent Bi Centenary Celebration of Non Conformity in London; and a Second Edition has a Historical Introduction by the distinguished Essayist, Peter Bayne, Esq., Editor of the *Weekly Review*, an Organ of the English Synod. The series of Documents, thus for the first time issued in a connected form, "exhibits the relations of the King, the Parliament, the Bishops, and the Presbyterian Divines to each other in the discussions which preceded and resulted in the Act of Uniformity;" and the Committee declare it was their "unanimous resolution that, in collecting them and presenting them to public notice, the most rigid impartiality should be observed." Their republication in our own country would shed much light into this greatly neglected department of our Church History.

† The fullest account may be found in *Reliquiæ Baxterianæ*, or Baxter's History of his own Life and Times, at first edited by Sylvester, and afterwards abridged by Calamy, (Chapter viii. London ed., 1713,) and by Orme, (vol. i. pp. 181—193, Boston ed., 1831.) Other

entitled "*The Exceptions against the Book of Common Prayer*," compiled by Reynolds, Wallis, Calamy, Newcomen, Bates, Clarke, Jacomb, &c., and presented at the opening of the Conference, is the only document which fully and authoritatively represents the views of the Presbyterian Commissioners. Other writings were indeed offered in their name, but not, as it would seem, with their full knowledge and sanction; this one being in fact the report of a committee to which had been assigned the duty of preparing the proposed "corrections and amendments," while the other papers, "The Petition for Peace and Concord presented to the Bishops with the proposed Reformation of the Liturgy," "The Rejoinder of the Ministers to the Answer of the Bishops," and "The Petition to the King at the close of the Conference," were of Baxter's composition alone, and brought forward at a stage of the proceedings when it had become plain that the Conference was a failure, and after several of the Presbyterians, among them Tuckney, had already left, in despair of any reconciliation. We make this discrimination merely to simplify our task; for the writings in question are not only deeply interesting as memorials of the time, but also exceedingly valuable for confirming and interpreting that chief document of the revision.

As to the production known as Baxter's "Reformed Liturgy," it should be observed, that it does not appear among the records,* and according to his statement, was not even read by the opposite party. It was in fact precluded by the terms of the King's Warrant, which extended only to "corrections, alterations, and amendments;" having been ingeniously so framed as to exclude the "additional forms" promised in the King's Declaration. Under this misapprehension, the task of preparing such supplementary forms would seem indeed to have been assigned to Baxter; but not, as has been absurdly charged, with the view of substitut-

sketches are given by Collier, Burnet, Neal, and various later writers, but they are mainly derived from Baxter's Narrative.

* It may be found in Calamy's *Life of Baxter*, vol. i., London ed., 1713. Also in *Hall's Reliquiæ Liturgicæ*.

ing them as a new liturgy in place of the Prayer-book. The real object aimed at was to secure freedom of worship, by the "addition or insertion of some other varying forms in Scripture phrase, to be used at the minister's choice,"* as well as to enrich the book with more Protestant models of devotion than the meagre versicles and collects of which it was then chiefly composed. Time may have shown that this scheme was impracticable, and set a lower estimate than his own upon Baxter's liturgical efforts; but the defect at which they were aimed was one which the Episcopalian Commissioners themselves afterward endeavored to supply, and which to this day is felt as a serious want by all who are accustomed to the freshness and variety of a less rigid mode of worship. It is a defect, however, which is only to be remedied by the grace of extemporaneous prayer; and the fate of Baxter's effusion should be a warning to every ambitious liturgy-maker not to think of legislating for that class of devotions which cannot, in the nature of the case, be formulated, but must be left to the pastor or bishop of each flock, as the mood or occasion will prompt him. Of all such rash attempts we may say what Milton said of the imposed Prayer-book: "To imprison and confine by force, within a pinfold of set words, those two most unimprisonable things, our prayers and that divine spirit of utterance that moves them, is a tyranny that would have longer hands than those giants who threatened bondage to heaven."†

Our present concern, therefore, is only with those ancient and catholic models which alone can properly enter into a free liturgy, and upon which alone the collective wisdom of the Presbyterian Commissioners was exercised. And no one can read their paper of corrections without being struck at once with its cautious and conservative tenor, and its entire harmony with the genius of Presbyterian worship. It yielded no small share of the emendations which distinguish the present Prayer-book‡ of the Church of England, and largely

* Documents, p. 17.

† Eikonoklastes, Chapter xvi., upon the Ordinance against the Common Prayer-book.

‡ Preface to the English Prayer-book.

accords with the exceptions which at this day are taken by the Liberal and Evangelical party. We may add, that whatever comparative excellences are to be found in the edition of the Protestant Episcopal Church in this country,* if not remotely derived from its suggestions, are at least in agreement with them. And yet it is, at the same time, so distinctive and unequivocal, in those parts which have hitherto been disregarded, that any sound Presbyterian of the present day will immediately recognise in it the work of the large-hearted men to whom we look as the founders and framers of our Church.

While, however, all this is true of the paper in general, yet it will be found that, in the actual work of applying it as in this edition, two abatements must be made in regard to such of its details as are confessedly of minor importance, and involve no question of doctrine or principle.

In the first place, it will be seen that the authors of the document themselves carefully discriminate between "some particulars that seem to be corrupt, and to carry in them a repugnancy to the rule of the Gospel," and "others dubious and disputable as not having a clear foundation in Scripture for their warrant," or still others "of inferior consideration, verbal rather than material, which, were they not in the public liturgy of so famous a church, we should not have mentioned." And that they would not have been tenacious of such points, had they been met by the other party with a spirit of amicable conference, is not only plain from the paper itself, (which was never designed as an *ultimatum*, being composed mainly of proposals and matters for treaty and consultation,) but was afterwards shown by their own concessions, when some of them, in the year 1698, under the reign of King William, united with Tillotson, Stillingfleet, Tennison, and other eminent Bishops, in a second attempt to revise the Liturgy with a view to their comprehension in the Church Establishment.† And though the effort again proved a failure,

* Preface, fourth paragraph, and p. 75 below.

† The MS. of the *Alterations in the Book of Common Prayer prepared by the Royal Commissioners for the Revision of the Liturgy in 1689*,

yet it has yielded us additional and most valuable helps, which we have not failed to use, in the interpretation and application of the document before us.

In the second place, it should be remembered that since this document was prepared, a great change has been steadily working in regard to many matters of mere usage and taste, involving no essential principle of Presbyterianism. The whole liturgical question, indeed, has meanwhile become reversed. Then it was the liberty to use the gift of prayer which was first to be asserted; now it is the liberty to use forms of prayer which is still to be preserved. It is obvious that many things which then were simply intolerable as parts of an enforced liturgy, may now be safely left indifferent under a directory, and that in thus consigning them to the spontaneous action of Christian feeling we are not abandoning, but only following out the principles of our forefathers, who craved no other freedom for themselves than they were willing to concede to their brethren.* Nor should it surprise us to find, after the lapse of two centuries, and in the altered circumstances in which we are now placed, that some of their minor criticisms seem trivial or inapplicable. This may only show what they themselves maintained, how impossible it is to make rules and forms for all cases, and also how invariable is that law of the human mind, by which it reacts from any extreme into which it has been driven.

after lying hidden under seal in Lambeth Library for more than a century and a half, became at length accessible, by order of Parliament, in the Blue Book of June 2d, 1854. An "Account of the proceedings of the Commissioners," and an Abstract of their proposed Emendations is given by Calamy in his *Life of Baxter*. Chapter xvii. Vol. i. A summary is also given in Procter's *History of Prayer-book*, p. 146, and the Revised Collects by Baird in the *Book of Public Prayer*. The *Alterations* have been largely used by Rev. Richard Bingham, in a late work entitled "*Liturgie Recusæ Exemplar: the Prayer book as it might be: or Formularies old, revised, and new, suggesting a reconstructed and amplified Liturgy*," London, 1863.

* "We would avoid both the extreme that would have no forms, and the contrary extreme that would have nothing but forms. . . . It is a matter of far greater trouble to us, that you would deny us and all ministers the liberty of using any other prayers besides (the forms in) the liturgy than that you impose these." Rejoinder of the Presbyterians; Documents p. 247.

And yet, it would be a great mistake to suppose, because this paper was, in some trifling respects, originally defective, and in others has become obsolete, that therefore the editor has been thrown entirely upon his own taste and judgment, in applying it, or even in supplying its little deficiencies. We fortunately possess certain collateral sources of information, quite as authoritative and explicit, by means of which the two principal documents to be used may be fully confirmed and complemented even to the smallest particulars. What is wanting in the Savoy records, or in our Directory, is more than made up to us by other authorities cotemporary with the former, and cognate to the latter, so that not only upon all the great substantials of doctrine and order, but also upon the veriest minutiae of usage, convenience, and taste, we can converge the light of history from every quarter.

If now we bring together and arrange the materials chiefly used in discriminating and preparing this edition, they may thus be exhibited at one view:

THE PRAYER-BOOK OF CHARLES I.

<i>Presbyterian Exceptions of 1661.</i>	<i>The Assembly's Directory.</i>
Presbyterian Rejoinder of 1661.	The Assembly's Digest.
Semi-Presbyterian Revision of 1689.	The Calvinistic Liturgies.

THE PRESBYTERIAN PRAYER-BOOK.

It will be seen that the editor's task has been simply to take that edition which was in the hands of the Savoy Commissioners, and, in the first instance, apply to it the two documents which respectively represent the English and the American view of its contents; and his duty and aim have been to reject everything inconsistent with both, and retain all of either that remains. The text, therefore, or body of the service, has only been altered so far as the "Exceptions" require; but the Rubric has been everywhere superseded by the Directory, especially in the sacramental offices, in which it has been inserted literally. Thus the doctrinal framework has been taken from our standards, while the form and fashion of the whole have been rendered expressive of their import.

Then, as to the numerous details not reached by these two chief documents, we have used the auxiliary writings severally connected with them. For confirming and supplementing the Exceptions, we have compared Baxter's Rejoinder, which exhibits the Presbyterians at their farthest extreme from the Episcopalians,* and the Revision of 1689, which exhibits the Episcopalians in their nearest approach to the Presbyterians.† For confirming and supplementing the Directory, we have compared the Assembly's Acts and Deliverances, which present the most modern and American phase of Presbyterianism, and the Calvinistic or Reformed Liturgies, which present its most ancient and catholic aspect. And then the several products of these comparisons have been blended in the work of emendation, so far as consistent with each other and with the work as a whole. The result is, unless we greatly over-estimate our labors, a Prayer-book so amended as to contain nothing, however trivial, for which good Presbyterian authority and usage cannot be cited.

Having thus collected, sifted, and applied our materials, it only remains to analyze the product before us by tracing the several offices to their historical sources, and showing their fitness either as materials or models of divine worship. This we propose to do in our next chapter, leaving the reader, as we proceed, to compare the text with our commentary upon it.

* "All which considered, we altogether despair of that happy success which thousands hope and wait for from this his Majesty's commission; unless God shall incline your hearts for the peace and union of the nation, to a more considerable and satisfactory alteration of the liturgy." Calamy in the Presbyterian Rejoinder; Documents. p. 204.

† "Thus much I shall venture to say, that such Amendments as those were, with such an allowance in the point of Orders for Ordination by *Presbyters*, as is made 13 Eliz. cap. 12, would, in all probability, have brought in two-thirds of the Dissenters in England." Calamy, in his Life of Baxter, vol. i. p. 448.

We have also made use of the "Proposals for a Comprehension of the Presbyterians," made by Stillingfleet and Tillotson in conference with Manton Bates and Baxter in 1668. Ibid. p. 317.

CHAPTER IX.

HISTORICAL AND CRITICAL ANALYSIS OF THE AMENDED
PRESBYTERIAN PRAYER-BOOK.

As the object we have in view does not take us over the ancient ground common to all Liturgies and Prayer-books, and already pre-occupied by so many learned treatises,* we shall confine ourselves mainly to such investigations as may serve to distinguish this edition from others; and our method will be to penetrate first to the original sources from which the book was compiled, and then, by a more specific criticism of its contents, to trace the changes through which it has passed to its present amended form, together with the reasons active in producing them.

SECT. I. *The Catholic Originals.*

In the early progress of the Reformation, royal injunctions were given that certain portions of the Latin service, then used in the churches, such as the Lord's Prayer, the Creed, and the Epistle and Gospel for the day, should be recited from the pulpit in the mother tongue; that the English Litany should be said plainly by the priest and choir in the midst of the church; and that after matins should be read a Lesson from the New Testament, and after evensong a Lesson from the Old Testament.† At the same time an "Order of Communion" was issued, restoring the cup to the laity, and virtually abolishing the Roman Mass;‡ and

* Palmer: *Origines Liturgicæ*. Bingham: *Origines Ecclesiasticæ*. Maskell: *Monumenta Ritualia Ecclesiæ Anglicanæ*. Freeman: *Principles of Divine Service*.

† Injunctions given by the most Excellent Prince, Edward the Sixth, &c. Appendix to Archbishop Cranmer's Remains, p. 498. Parker Society ed.

‡ Liturgies of King Edward the Sixth, pp. 1—8, Parker Society edition.

at length these several elements of a Protestant liturgy became embodied in a "Book of Common Prayer," designed to supersede the old monastic ritual, and engage the whole people intelligently in every part of divine service.*

The nucleus of the Prayer-book was thus immediately derived from the Breviary and Missal, as translated by the English Reformers, and adapted to the uses of congregational worship: but remotely it was of much more primitive and less questionable origin; and, as here presented, after all the revisions it has undergone, with its numerous Protestant accretions, erasions, and emendations, it will be found to retain scarcely a trace of the Roman and Anglican channels through which it has passed from its ancient sources, and to be indeed, so far as it is not distinctively Presbyterian, simply catholic or common to all churches of Christ.

Leaving this fact to appear as we proceed, we pass to those more modern originals concerning which there is greater diversity of opinion.

SECT. II. *The Protestant Originals.*

Besides the ancient service-books there were also in the hands of the compilers of the Prayer-book three new formularies, portions of which were incorporated in the first and second editions. These were, 1. Hermann's Consultation or scheme of doctrine and worship for the Electorate of Cologne. 2. Pollanus's Liturgy of the Church of French Refugees in England. 3. Lasco's Ecclesiastical Service of the Church of German Foreigners in London. It is important to discriminate the sources from which these formularies had been compiled, and the changes they underwent both before and after they were embodied in the English liturgy.

As to the origin of the two last named productions there can be no question. It is conceded by all parties, that they were translated from a form which had been composed and used by Calvin in the church at Stras-

* Preface to the Book of Common Prayer, 1549, Strype, vol. ii. p. 133.

burg, and which became the germ and model of all the Reformed liturgies.* This is clear not only from their structure and contents, but also from the events connected with their origin and history.

Valerandus Pollanus was Calvin's successor at Strasburg, and on the publication of the Interim, an imperial edict adverse to the Reformers, fled with his congregation to England, where the Lord Protector gave them an asylum in Somersetshire, and allowed them the free use of their ritual in Glastonbury Cathedral. The disputes in the English church which led to the further reformation and amendment of the Prayer-book, turned the attention of both parties to these foreign Protestants, and Pollanus in 1550-51, published in Latin, Calvin's Strasburg liturgy as used by them, together with a Dedication to King Edward the Sixth, and an Apology, vindicating them from the aspersions of the Romanists.†

* This must not be confounded with Calvin's Genevan Liturgy, which differed from the Strasburg in some of the respects in which the latter agreed, with the Prayer-book. Eutaxia, p. 20, 206.

The following authorities, representing all varieties of theological prepossession, may be consulted in regard to the Calvinistic originals of the Prayer-book:

(*Anglican.*) History of the Prayer-book, by Archdeacon Berens, published by the Society for Promoting Christian Knowledge, pages 39, 41, 43, 87, 88, 141, 155—8; Archbishop Laurence's Bampton Lectures, pages 207, 208; Freeman's "Principles of Divine Service," vol. i., p. 313; Procter's History of the Prayer-book, pages 31, 32, 45—49, 341, 346, note; "Private Prayers in the Reign of Queen Elizabeth;" Parker Society, p. 488, note; Strype's Eccl. Mem. vol. ii., chapter xxix.; Burnet's History of the Reformation, p. 415; Strype's Life of Cranmer, p. 200, and Appendix; Heylin's History of the Reformation, published by the Eccl. Hist. Society, vol. i. pages 193, 226, 270; Hardwicke's History of the Christian Church during the Reformation, Cambridge edition, pages 222, 223.

(*German.*) Daniel's Codex Liturgicus; Eccl. Ref. et Angl., vol. i; Ebrard's Reformirtes Kirchenbuch, p. 323; Hertzog's Encyclopedia. Articles: England, Anglican Church, Cranmer, and Calvin.

(*American.*) Bishop Brownel's Commentary on the Prayer book, Introduction, p. 21. Eutaxia or the Presbyterian Liturgies, chapters x—xii. Mr. Baird's careful researches into the Calvinistic Liturgies place his work in the first rank of authorities.

† *Liturgia Sacra, Seu Ritus Ministerii in Ecclesia Peregrinorum Profugorum propter Evangelium Christi Argentinae*, 1551. *Cum Apologia pro hac Liturgia. Per Valerandum Pollanum Flandrum.* The date is incorrectly given by Procter. Compare with Strype: vol. ii. 379. It may be found in Daniel's Codex Liturgicus, vol. i.

About the same time a distinguished Pole, John A. Lasco, also a Calvinist, or Zwinglian, took shelter in England upon the invitation of Cranmer, and was appointed superintendent of the foreign congregation of refugees in London. The liturgy used in their worship, was prepared by him on the basis of that translated by Pollanus, and was published both in Dutch and in Latin.* Lasco, moreover, was intimately associated with Cranmer, as his guest and adviser, while the liturgy was undergoing revision, and took an active part in the whole work of the English Reformation.

It is thus evident from the history, that the Calvinistic liturgy was not only in actual use in several congregations to which the framers of the Prayer-book would naturally refer for an example of Protestant worship but that it was also in their hands in several languages. And this historical testimony, as we shall see hereafter, is amply sustained by the internal evidence of the book itself.

In regard to the other work mentioned, that of Bucer and Melancthon, there is more room for doubt.† It

* *Forma ac Ratio tota ecclesiastici ministerii in peregrinorum, potissimum vero Germanorum Ecclesia instituta Londini in Anglia per Edwardum Sextum.* Auctore Joh. A. Lasco, Poloniæ Barne. Both Lasco's and Pollanus' Liturgies are sketched by Dr. Krauth in his "Sunday Service according to the Liturgies of the Churches of the Reformation."

† This work was not so much a liturgy as a provisional scheme of doctrine and worship, which Melancthon and Bucer were invited to prepare by Hermann, "that pious Confessor the late Elector and Archbishop of Cologne, who, for adhering to the Protestant religion, and setting on foot the Reformation of his country, was deprived by the Pope and Emperor." It was first published in German in 1543, and in 1545 in Latin at Donn, with the title, "*Nostra Hermannii Archiepisc. Coloniensis Simplex et Pia Deliberatio et Christiana in Verbo Dei fundata Reformatio.*" An English translation of this Latin work was printed in 1547, and a second revised edition in 1548, entitled, "A simple and religious consultation of us Hermann, by the grace of God. Archbishop of Cologne, and Prince Elector, &c., by what means a Christian Reformation, and founded in God's word, of doctrine, administration of the divine Sacraments, of ceremonies, and the whole cure of souls, and other ecclesiastical ministries, may be begun among men committed to our pastoral charge, until the Lord grant a better to be appointed either by a free and Christian council, general or national, or else by the States of the Empire of Germany, gathered together in the Holy Ghost." Procter's History

would, in fact, be simply absurd for any party now to lay an exclusive claim to the authorship or purport of a production which was compiled by divines noted for liberal views and union tendencies, and with the express design of reconciling the two extremes of the Reformation. After investigating the history in all directions, and viewing the question on all sides, we have reached the conclusion that, as this liturgy started at some middle-point between Lutheranism and Zwinglianism, it therefore entered the Prayer-book with a bias toward Calvinism, and that this bias was confirmed at the first revision, increased at each succeeding revision, and finally completed by the Presbyterian Commissioners at the last revision. Our reasons for this view are the following:

1. It was never used or sanctioned in any Lutheran community, but on the contrary, was opposed and suppressed by Luther himself on its first appearance.*

2. Not only was it compiled from Reformed as well as Lutheran sources,† but both of its compilers were warm personal friends of Calvin, and favorable to a union

of the Prayer-book, p. 40. The Cologne Liturgy is noticed in Strype's *Ecc. Mem.*, and the German edition of it may be found in Richter's *Kirchenordnungen*, vol. i.

* "The Reformation Book, which was mainly Bucer's work, and in which, so far as the liturgy is concerned, the established ritual was followed as closely as possible, the Constitution of the Church retained, and the doctrine of the Strasburg and Hessian Confessions adopted—was sent by Hermann himself to the Elector of Saxony, who submitted it for examination to the Lutheran zealot Ormsdorf. Luther was incensed by it, especially in regard to the Lord's Supper, and first assailed Bucer, and became so much excited against Melancthon, that the latter thought seriously of leaving Wittenberg, expecting that Luther would come out publicly against him." *Life of Bucer*, by J. W. Baum, Prof in Strasburg, p. 535.

† From the formularies of Nuremberg (Lutheran,); Saxony (Lutheran,); Strasburg (Reformed,) and Hesse (Reformed.) See Richter's *Evangelischen Kirchenordnungen*, vol. i.

It appears from a letter of Melancthon that the doctrinal portion was prepared by himself, while the ritual portion, (which is the part that appears in the Prayer-book,) was prepared by Bucer. "*Retinuit pleraque Osiandri Bucerus; quosdam articulos auxit, ut est copiosus. Mihi, cum omnia relegissem, attribuit articulos, de trinitate, de creatione, de peccato originis, de iustitia fidei et operum, de ecclesia, de poenitentia. In his consumpsi tempus hactenus, et legi de caeremoniis Baptismi et Coenæ Domini quæ ipse composuit.*" *Epist.* 2707. *Opp.* v. 112.

with the Calvinistic churches.* This feeling, indeed, in Bucer amounted to a ruling passion, drew upon him the suspicion and persecution of his countrymen, and at length forced him into exile and poverty. Calvin was the first to offer him an asylum at Geneva, but afterwards advised him to accept Cranmer's invitation to a professorship in Oxford, and addressed him a letter full of the highest consolations of Christian philosophy.†

3. Whatever may be said of Bucer's seeming inconsistency and vacillation in Germany, or of the syncretistic nature of the liturgy he there compiled, yet it is undeniable that while he was in England, assisting in the revision of the Prayer-book, he represented the views of Calvin, who had written him urging that "all ceremonies may be abolished which in any way savour of superstition,"‡ and who often mourned his untimely death as the greatest calamity to the English Reformation. "When I consider what a loss the Church of God has suffered by the death of this one man, I cannot but every now and then renew my grief. He would have done great service in England; and I hoped for something greater from his writings hereafter than what he has hitherto published."§ And that these hopes|| had been well founded is shown by the strictures or *censura* of the Prayer-book,¶ which Bucer prepared at the

* See Calvin's Tracts, vol. ii. pp. 211, 281, 354—356, 496; Calvin's Letters, vol. i. p. 137; Zurich Letters, First Series, pp. 161, 234; Second Series, p. 73; Original Letters of Ref. pp. 488, 535, 544—548, 585, 688. Published by Parker Society. Strype's Ecc. Mem., vol. ii. pp. 190, 326. Hertzog's Encyclopedica, Art. Bucer, and Calvin.

† Calvin's Letters, trans. by Jules Bonnet, vol. ii. p. 212.

‡ Ibid. p. 232.

§ Ibid. p. 312.

|| Milton calls Bucer "that elect instrument of reformation highly honored, and had in reverence by Edward the Sixth and his whole Parliament" . . . "whose incomparable youth doubtless had brought forth to the Church of England such a glorious manhood, had his life reached it, as would have left in the affairs of religion nothing without an excellent pattern for us now to follow." Prose Works, Bohn's edition, pp. 317, 278. See also Milton's collection of "Testimonies of the high approbation which learned men have given of Martin Bucer," pp. 274—277.

¶ *Censura Martini Bucerii super libro Sacrorum, seu ordinationis ecclesie atque ministerii ecclesiastici in Regno Angliæ, ad petitionem R. Archiepiscopi Cantuariensis, Thomæ Cranmeri conscripta.* A summary of the *Censura* is given by Procter, pages 40—43.

request of Cranmer, and which are in fact almost identical with those afterwards urged by the Calvinistic party in the Church of England.

4. Had the Bucerian and Melancthonian portions of the Prayer-book been thus amended according to Bucer's own matured views and suggestions, they would have been rendered almost entirely Calvinistic, and the English Church, in ritual as well as doctrine, would have been freed from its Romanist and Lutheran remnants.* But it was reserved for the Puritans, during the hundred years which followed, to continue the work of criticism begun by the Calvinistic reformers, and at length for the Presbyterian Puritans, in distinction from the Episcopalian Puritans on the one side, and the Independent Puritans on the other, to complete that work by their strictures offered in the Savoy Conference. "The Exceptions against the Book of Common Prayer" are at once a *résumé* and enlargement of the "*Censura super Libro Sacrorum*;" and the two documents, taken together, mark the germ and the flower of a Prayer-book that deserves in every sense to be called Presbyterian.

If now we survey the originals of the English Liturgy, at one view, from their origin throughout their history, we shall be ready for the general conclusion; that, while King Edward's First Prayer-book exhibited the Protestant as distinguished from the Romanist phase of Christianity, and while King Edward's Second Prayer-book exhibited the Calvinistic as distinguished from the Lutheran phase of Protestantism, the Prayer-book here presented will exhibit the Presbyterian as distinguished from the Episcopalian phase of Calvinism. And the proofs of this will accumulate at every step of that more particular analysis to which we proceed.

SECT. III. *The Revised Rubrics.*

The *Rubrics* (so called from the red letters in which they were printed in old copies) are the rules for the

* "The leath of Edward seems to have prevented a further approach to the schème of Geneva in our ceremonies, and perhaps in our Church government." Hallam's Const. Hist., chap. iv.

government of Minister and People in Divine Service, and correspond to our Directory. In the ancient Service-books, as well as in the Lutheran and Reformed *Agenda*, they are much less imperative and obligatory than in the English Prayer-book, which breathes throughout a tone of punctilious command, better suited to a state ritual than a church service. This has been obviated by substituting in place of the word "*shall*" the word "*will*" to indicate what is agreed and customary, or the word "*may*" to indicate what is discretionary and variable: a change which simply gains liberty without sacrificing order, since custom soon acquires the force of authority, and authority is of no avail where it loses its hold upon custom, as is shown by the continual conflict of usage with Rubrics and Directories.

The Introductory rubrics concerning ecclesiastical vestments and furniture, are omitted as relating to matters which by the Directory are wisely and safely left indifferent. The *altar*,* and *surplice*,† were associated in the minds of many Episcopalians, as well as Presbyterians, with a false doctrine of the ministry and sacraments, and are at best but a poor imitation of the significant ritual in which they originated. The simplicity and spirituality of Christian worship would seem better represented and promoted by those traditional symbols of Presbyterianism, the pulpit, the communion-table, the baptismal font, and (if anything more official than the ordinary clerical dress is desired) the Genevan robes, customary in the Dutch churches or the scholar's gown, still in use in some of our own pulpits.

For similar reasons the rubrics concerning behaviour have been expunged, except in the few instances where

* Cranmer's "Six Reasons why the Lord's Board should rather be after the form of a Table than of an Altar." Remains and Letters, p. 524. Similar opinions were maintained by Bishops Ridley, Hooper, &c.

† Bishop Jewel pronounced it "a stage dress, a fool's coat, a relique of the Amorites." Archbishop Grindal "hesitated about accepting a mitre from dislike of what he called the mummery of consecration," and together with Bishops Sandys and Noel, was "in favor of leaving off the surplice." In these views Bucer and Martyr concurred. Zurich Letters, 161; Original Letters of Ref., 488, 585. Strype's Ecc. Mem., chap. xxviii; and Life of Cranmer, vol. ii. p. 210;

some direction seemed needful, and not likely to trench upon existing usage or liberty. The genuflexions, intonations, and bowings, practised in the English ritual, were desired by our forefathers to be left free to each worshipper, because of a feeling that nothing is so abhorrent in the sight of both God and man, as a devout demeanor, which is either enforced or simulated. The Book as here amended may be used either by the minister alone, or by the congregation with him, when both are so agreed; the minister leading in the whole service audibly, and the congregation accompanying him with the heart or with the voice also, in those parts marked as more especially assigned to them, according as each one's devotion shall prompt him. It should be said, however, that the actual reading of divine service by the parties, is a species of pupilage, to be endured only until they have become so familiar with it as to be able to say it from the heart without any danger of saying it only from the book.

As to *responses*, except where personal feeling is strong enough to impel them above the low tone of ordinary devotion, we may urge the objection, brought against them two hundred years ago, that "they cause a confused murmur in the congregation, whereby what is read is less intelligible and therefore unedifying;"* and the difficulty, always encountered of making them general and accordant, renders them on grounds of taste as well as of devotion, unsuitable to a mixed assembly. They properly belong in fact to the choral or monastic service from which they were borrowed, and in which they were artistically rendered by trained worshippers, and in a Protestant Church must cease to be expressive precisely in proportion as they become impressive.

As to *posture*, we only remark in general, that while standing and kneeling are both of them scriptural attitudes in prayer, and alike sanctioned by catholic and Presbyterian usage† yet in using these services it will

* Presbyterian "Exceptions." No. iii. See Appendix, and Eutaxia, page 27.

† "To pray standing, was in public worship believed to have been an Apostolic usage. The Presbyterians of Scotland, and at times the

be most convenient for the worshipper to bow the head or the knee in the Prayers and Confessions, to stand up in the Creeds, Psalms, Hymns and Doxologies, and to remain seated during Lessons, Exhortations, and Sermons.

In nothing is the rigidity and bondage of an imposed Prayer-book so manifest as in the mode of combining, or rather aggregating together the several offices it prescribes. According to the theory of those offices, the Lord's day would be marked by a succession of distinct services each complete in itself, and performed at different hours; beginning with Morning Prayer at dawn, and ending with Evening Prayer at twilight, with the Litany, Sermon, and Communion, intervening towards mid-day as the distinguishing or proper services of the day. Instead of crudely joining all of these together in a single morning service, full of needless repetitions and a tedious prolixity of parts, it would seem more reasonable to use each, as originally designed, separately, or at least to combine them with some discretion. It will be found, by following the rubric as amended, that without any perplexity to either party, the minister may practise either of the following six varieties of devotional service before the Sermon or Communion:

1. Morning Prayer.
2. Litany.
3. Sunday Service.

4. Morning Prayer and Litany.
5. Litany and Sunday Service.
6. Sunday Service and Litany.

A principal section of one office might also be conjoined to that of another, by proceeding as far as the

Lutherans of Germany, are probably the only occidental Christians who now observe the one only rubric laid down for Christian worship by the first Œcumenical Council." Stanley's *Eastern Church*, page 263. The Direction in Pollanus' Liturgy is "*Ac toto hoc tempore (during Confession and Absolution,) populus magna cum reverentia vel astat, vel procumbit in genua, utut animus cujusque tulerit.*" Posture in the Daily service was prescribed only in the Creed and Confession, until the last revision. In the Communion, kneeling was prescribed, but according to I. and II. Edward, it was to "be used or left as every man's devotion serveth, without blame." See *Documents*, p. 131. Among the Proposals of 1689, was one, "That if any refuse to receive the Sacrament of the Lord's Supper kneeling, it may be administered to them in their pews." Calamy, p. 453. In the Church of Calvin the communicants came forward by groups to receive the elements. Eutaxia, p. 45.

First Lesson, and then beginning the Lord's day service (Ante-Communion,) or by proceeding as far as the Second Lesson, and then beginning the Epistle and Gospel for the day, (or Proper Service,) according to either of the following conjunctions :

First Lesson.	} or {	Te Deum.
Collect and Commandments.		Epistle and Gospel.
Collect, Epistle, and Gospel.		Beatitudes.

This arrangement would not only obviate the repetitious use of Lessons, as well as Creeds, but also afford the means of adapting the service to the church-season by omitting either the Commandments, or the Te Deum, according to the nature of the occasion; and it ought not to disturb a liturgical purist, as much as the patchwork of inserting the Communion-Absolution, Creed, and Gloria in Excelsis, in the midst of the Daily Prayer.

The use of some such discretion as to omissions or variations, will be the more needful if any of the Occasional services are to be introduced, or if the circumstances are so extraordinary as to require a modification of the whole service. The Presbyterian revisers were surely not hypercritical, when they questioned whether it did not savor of "vain repetition," for even the Lord's prayer to be said six times,* by the same assembly; and that they were neither factious nor eccentric in craving for the minister the judicious "use of those gifts for prayer and exhortation, which Christ hath given him for the service and edification of the church, according to its various and emergent necessity,"† is shown by the fact that we have lived to see Episcopalian *Prayer-meetings* in advance of Presbyterian *Prayer-books*.

SECT. IV. *The Revised Daily Services.*

In all the Reformed Churches it was the custom to have Daily Prayers,‡ morning and evening, at church as well as at home, in distinction from those of Roman-

* Documents, &c., p. 124, 306.

† Ibid. p. 17, 115.

‡ Calvin's Daily Offices. Eutaxia, chap. iii.

ism, which were monastic, rather than congregational or domestic; and when the Latin was superseded by the English service, the Versicles, Collects, Canticles, and Creeds, which had been hitherto confined to the priest and choir, were transferred in the form of *Common Prayers* to the whole worshipping assembly. "The history of the English church tells of ceaseless endeavors to make these services in practice what they were in theory, the ritual of the whole body of the faithful. But the seven-fold nature of the scheme on which they were framed, and withal their unvernacular shape, forbade the possibility of any such use of them."* They are in fact the least Protestant portions of the Prayer-book, and are not to be found in any of the Reformed Liturgies, though as here presented, it will be seen that they have been comparatively freed from the objections mentioned.

The Order for Daily Prayer may be conveniently considered in three parts, 1. the introduction, consisting of the Sentences, Exhortation, Confession, and Absolution; 2. the body of the service, consisting of the Lord's Prayer, Gloria Patri, Psalmody, Lessons, Creed, and Collects; and 3. the conclusion, consisting of the Prayers, Thanksgivings, and Benediction. We shall find that of these several parts, the first and third are of Presbyterian origin, while the intermediate portion, after the Presbyterian revisions through which it has passed, retains scarcely anything Roman or Anglican.

(I.) "The truth respecting the very appropriate opening of our service seems to be," says Procter, "that the hint was taken from two books of service, used by congregations of refugees in England, which were published about this time: the one being the version of Calvin's form by Pollanus; and the other that used by the Walloons under John A. Lasco." The idea of such a penitential introduction, to take the place of private confession and absolution, was due to Calvin, and its whole structure is obviously Protestant, popular, and at variance with mediæval models.† It therefore

* Freeman as quoted by Procter.

† Compare the *Confiteor* with any Reformed Confession.

appears in the Prayer-book, prefixed to the Morning Prayer, and is not found in the first edition, nor printed before the Evening Prayer until the last edition.*

The *Sentences* form the basis of the Exhortation, and are sundry texts of Scripture designed to move to the Confession and prepare for the Absolution. In the Morning Prayer, they have been retained without change, as found in the English edition; but in the Evening Prayer others have been added, for alternative use, of a more various import, compiled from different Reformed Liturgies.

The *Exhortation* inculcates the need of Confession and Absolution, or penitence and pardon, as preliminary to the acts of thanksgiving, praise, hearing of God's Word, and prayer, which are announced as to follow in the body of the service. It was evidently modelled upon similar forms, common in all the Reformed Churches, and is eminently applicable to a congregation emerging into the light of Protestant worship, or to a congregation needing instruction in the elements of such worship, or to any congregation as a weekly or occasional exhortation, but its use twice every day would be but one of the inconsistencies of a liturgy that allows no discretion.

The *Confession* follows as the act of the congregation, incited to repentance by the Sentences and Exhortation, and is necessarily *general* in its terms, though not originally designed to preclude more particular confession, which might be silently made during a brief pause at the close. It was derived from the Calvinistic models of Pollanus and Lasco, but is English, and more scriptural in style, and less doctrinal in its import. Its supposed want of an explicit acknowledgment of original as well as actual sin was denied by the Episcopalians,† is still scrupled by Unitarians,‡ and, if originally

* Compare *Breviarium Romanum*, King Edward's First Prayer-book and Primer, and the present English Prayer-book.

† Answer of the Bishops; Documents, p. 115; Burnet's Hist. of the Ref., p. 415.

‡ Compare Common Prayer for Christian Worship, edited by Rev. James Martineau, and the Book of Common Prayer according to the use of King's Chapel, Boston, in both of which the phrase, "there is in us no health in us," is omitted.

intended, could not have been significant in a book that elsewhere abounds in assertions of that doctrine. Such dogmatic confessions, indeed, would seem rather to befit some later stage of the service than its beginning; and however valuable and essential they may be in their proper place, it would certainly be a rash hand that, for the sake of them, would now mar this time-hallowed formula.

The *Absolution* (or *Remission of Sins*, as the title was amended after the Hampton revision, in deference to Puritan scruples against a word of popish sound) ensues upon the Confession as the act of the Minister speaking to the people in the name and by the authority of Christ. It differs from other official declarations of divine grace only in being more formal and in deriving peculiar solemnity from its connection with an act of public devotion. Such a formula is found in all the Calvinistic liturgies except the Genevan, from which it was excluded by a scruple. "There is none of us," says Calvin, "but must acknowledge it to be very useful that, after the General Confession, some striking promise of Scripture should follow, whereby sinners might be raised to the hopes of pardon and reconciliation. And I would have introduced this custom from the beginning, but some fearing the novelty of it would give offence, I was over easy in yielding to them;* so the thing was omitted, and now it would not be seasonable to make any change, because the greatest part of our people begin to rise up before we come to the end of the Confession." In most of the Reformed Churches, the Absolution was variable in form, consisting simply of "some striking promise of Scripture," pronounced by the minister, like the "Comfortable Words" after the Confession in the Communion service; but in Lasco's liturgy, from which the Prayer-book version was taken,† it had assumed a more liturgical, though

* It was, however, adopted, through his advice in other Reformed Churches, and especially incorporated in his Strasburg liturgy, which his disciple and successor Pollanus introduced into England, and upon the basis of which Lasco's Service book was framed.

† "In this book. (Lasco's)," says Procter, "there is a form of Confession and of Absolution, in which some phrases resemble the cor-

less scriptural style. The petition, or mutual intercession of minister and people, with which it concludes, (unhappily turned into an exhortation in late editions, but in this preserved literally,) gathers up the purport of the whole preceding service as preparatory to that which is to follow, and so meets a want felt by the Presbyterian revisionists.*

(II.) At this point we leave the modern, and enter upon the ancient portion of the office; and that which forms our second general division. It consists mainly of Psalms and Lessons, those catholic elements of all worship, both Hebrew and Christian, Romanist and Protestant, but is peculiar in admitting a responsive element more largely than any other congregational liturgy; a peculiarity due to its monastic origin, and here modified by the Presbyterian emendations.

The Lord's Prayer, with which it begins, fittingly enters the service as that divine model and rule,† it ever behoves us to use, "when we pray." In the Latin ritual, it had been said secretly by the Priest alone, the Choir responding as he raised his voice in the concluding petition; but afterwards it was said aloud by the minister, and since the last revision, by both minister and people. The *doxology* with which it closes, was added at the instance of the Presbyterians,‡ is scriptural, in accordance with Greek as distinguished from Roman usage, and appropriately connects the preced-

responding portions which were added to the Second Book of King Edward VI. 'Neque amplius velis mortem peccatoris, sed potius ut convertatur et vivat . . . omnibus vere pœnitentibus (qui videlicet agnitis pecatis suis cum sui accusatione gratiam ipsius per nomen Christi Domini implorant) omnia ipsorum peccata prorsus condonet atque aboleat . . . omnibus, inquam, vobis qui ita affecti, estis denuncio, fiducia promissionum Christi, vestra peccata omnia in cœlo a Deo Patre nostro modis plane omnibus remissa esse . . . opem tuam divinam per meritum Filii tui dilecti supplices imploramus . . . nobisque dones Spiritum Sanctum tuum . . . ut lex tua sancti illi (cordi) insculpi ac per nos demum . . . tota vita nostra exprimi ejus beneficio possit.'"

* Exception XVII.

† Larger Catechism, p. 187. Westminster Directory. Public Prayer.

‡ Exceptions. See Appendix.

ing act of penitence with the following office of praise and psalmody.

In the edition which was before the Savoy Commissioners, certain *Versicles* taken from the ancient service, were then added as follows :

Minister. O Lord, open thou our lips,

Answer. And our mouth shall show forth thy praise.

Minister. O God, make speed to save us,

Answer. O God, make haste to help us.

Minister. Glory be to the Father, and to the, &c.,

As it was in the beginning, is now, &c.

Praise ye the Lord.

In accordance with the Presbyterian Exceptions,* we have retained only so much of this portion as seems needful to mark the transition of the service, and in a form neither requiring, nor precluding the responses. The second couplet in fact breaks the sense and is easily spared, but the *Gloria Patri*, which is a Trinitarian doxology of primitive origin and Presbyterian sanction,† is certainly appropriate to the worshipper, rising from confession, absolution, and prayer, to engage in praise. After the minister's invitation, *Praise ye the Lord*, an additional response, "The Lord's name be praised," was interpolated, by Laud,‡ in the Scottish Prayer-book of 1637, and is still found in late editions.

The *Venite Exultemus*,§ or 95th Psalm, had been sung from an early period, as introductory either to the whole service, or to the psalmody immediately following it; and for ordinary occasions there could certainly be no Psalm more appropriate; but there may be times when discretion will suggest some other selection, both here and also at the opening of the Evening Prayer, where another example is given.

After the *Venite* comes the daily portion of the *Psalter*, which, according to mediæval usage, was sung

* Exception III.

† Rejoinder. Documents, pp. 210, 295. According to Bellarmine it was "formed in the Council of Nicea, as a particular testimony against the Arians."

‡ Prector's Hist. of Prayer-book, p. 213.

§ The Latin titles, which are remnants of the ancient service, are the first phrase or words of the Psalm or Hymn to which they refer.

through in course once every week, and for this purpose divided into seven parts called nocturns; but in the reformed service was appointed to be read through once every month, a change which has the advantage of bringing the whole Book of Psalms into the Sunday Service, though not in their inspired order. It may be questioned, therefore, whether a yearly course of the Psalms, arranged for the Lord's day alone, would not secure a more orderly acquaintance with them, in view of modern usage as to daily services; and such an arrangement may be found in one of the Tables.

The *responsive reading* of the verses by minister and people may have been a rude substitute for the antiphonal chanting of priest and choir; but it is open to the objection already urged against all unmusical responses; it is in violation of the sense or rhythm which is often parallelistic in the members of each verse, rather than by alternate verses;* and, except for habituated nerves, is even less solemn than the doggerel of Rouse, or Watts unequally yoked with worldly airs. The experience of the whole Church would seem to be fast settling towards the conviction that the Psalms cannot with propriety be either versified or read, but should be simply chanted in prose,† according to their original structure in the temple-service, and the usage of catholic antiquity. In such a view, the extremes of doctrine and culture may meet, the most conscientious advocacy of literal psalmody be reconciled to the highest style of musical art, and the vexed relations of choir and congregation harmoniously adjusted. And it is this class of considerations which has mainly influenced us in here retaining the older version of the Psalter. It is more Calvinistic in origin, and more Saxon in style, than the approved translation;‡ and

* Tholuck on the Psalms; Introduction. Sect. ii. Hengstenberg on the Psalms; Appendix. The Formal Arrangement of the Psalms.

† Assembly's Digest; Psalmody.

‡ The Prayer-book Psalter was derived from several German and Latin versions as translated into English and afterwards twice revised by Coverdale, "a zealous Calvinist, both in doctrine and discipline," who, together with Whittingham, Knox, Pollanus, and

though not to be compared with it for didactic purposes when read as the rest of holy Scripture in lessons, yet it is certainly quite as "smooth and fit for song" as any metrical version, and has the advantage of having been long in use, and of being already pointed as it is to be sung; the colon (:) in each verse marking the division of the chant, throughout the Psalter, as in all the other musical portions of this edition.

The *repetition of the Gloria Patri* after each Psalm was questioned by the Presbyterians as a somewhat mechanical performance; is not in accordance with the most catholic usage, and after some Psalms is evidently unsuitable; but its use at the close of the psalmody may serve to Christianize the Hebrew lyrics, and would seem to be a fitting climax to the act of praise, especially when, upon its first occurrence, it has been said rather than sung.

We next enter upon the didactic part of the office, the *Reading of the Scriptures*, which is assigned exclusively to the Minister of the Word, and fitly follows the congregational acts of confession and psalmody, as that "part of the public worship of God wherein we acknowledge our dependence upon him, and subjection to him, and one means sanctified by him for the edifying of his people."* Before the Reformation, it had been "so altered, broken, and neglected, by planting in uncertain stories and legends, with a multitude of responds, verses, vain repetitions, commemorations, and synodals,"† as to have become wholly unintelligible. The reading of two Lessons in every service, one from each Testament, and in the order of the canon, is in accordance with primitive and Presbyterian usage; serves to mark the development and unity of divine revelation under both dispensations; and instructs both minister and people in the knowledge of God. But we may doubt whether a daily course of Lessons, as of Psalms,

others, engaged in preparing the Geneva Bible. See Horne's *Biblical Bibliography*, pp. 70—75.

* Westminster Directory: Reading of the Scriptures.

† King Edward's Prayer-book, Preface concerning the Service of the Church.

is not less suited to modern habits of public worship than a yearly course for Sundays alone; and have therefore added such a Table, which has the high sanction of the Church of Scotland.*

As to the *Proper Lessons* and *Proper Psalms*, or such as are severally proper to the different Sundays of the church year, we only remark, in passing, that they apparently besit the Lord's Day Service better than the Daily Prayer, which latter office is adjusted to the civil rather than to the ecclesiastical calendar, and would seem to require a rehearsal of the sacred books in their inspired connection and canonical order, as fundamental and preliminary to the more dogmatic re-arrangement of them in the Sunday service.

The *Apocryphal Scriptures* are omitted not merely because of their spurious claim and erroneous contents, but also because their use in the form of Lessons cannot but adulterate "the very pure Word of God."† And on the same principle, the discarded Lessons from the Book of the *Apocalypse* are restored.

It was a primitive custom, and is also directed in the Book of Common Order,‡ that the reading of the Scriptures should be intermingled with the singing of Psalms; and the *Canticles*, which are the fixed portions of the office, serve this purpose of relieving the attention after the Lessons, and giving life and variety to the service.

The *Te Deum Laudamus*, called in the Breviary the "Canticle of Ambrose and Augustine," from an old legend that at their baptism it was sung alternately by them as composed by inspiration, is one of the earliest Christian hymns of praise, and has also somewhat "the appearance of a choral paraphrase of the Creed." The reading and musical pointing of the English edition are retained without alteration.§

* Aids to Devotion, prepared by a Com. of Gen. Assemb.

† Preface of 1549. It was also proposed in 1689, "that the *Apocryphal Lessons* and those of the Old Testament which are too *Natural*, be thrown out." Calamy, p. 453. See Conf. of Faith, chap. i.

‡ Book of Pub. Pr., Appendix 350.

§ A verbal improvement was proposed in 1689, "That those words in the *Te Deum*, 'Thine Honourable, true, and Only Son,' be turned

The *Benedicite*, or "Song of the Three Children," was added after the *Te Deum* for alternative use, during Lent or at discretion; but its apocryphal character made it less acceptable to the Presbyterians than "some Psalm or Scripture hymn;" and the *Laudate Dominum*, (Ps. 148,) of which it is a lyrical exposition, has been substituted for it, as further recommended at the semi-Presbyterian revision in 1689.*

The *Benedictus*, (Luke i. 68,) or "Song of the Prophet Zacharias," was one of the first New Testament hymns, and has been used from a remote period in the position where it occurs, after the Lessons, as expressing praise for the fulfilment of the Old in the New dispensation.

The *Jubilate Deo*, (Ps. 100), a Psalm of Thanksgiving, was added as an alternate to the *Benedictus*, when that song should have been read immediately before in the daily course of Lessons.

The corresponding Canticles† at Evening Prayer, *Magnificat*, (Luke i. 46,) or "Song of the Virgin Mary," *Nunc Dimittis*, (Luke ii. 29,) or "Song of Simeon," with their alternate Psalms, *Cantate Domino*, (Ps. 98,) and *Benedic anima mea*, (Ps. 103,) follow the Prophecies and Epistles as appropriate hymns of praise for the blessings of a completed revelation, and were early used in the Calvinistic as well as primitive churches.‡

The *Apostles' Creed* seems naturally to ensue upon the Lessons as a personal confession of faith in the Scriptures, of which it is but a doctrinal summary, orthodox in its purport, catholic in its usage, and liturgical in its style. As it was not fully developed until the Second or Third Century, it could not have been compiled by the Apostles, according to the legend, which attributes a clause to each of them; though it appears to have originated in the baptismal formula with gradual accretions, and to have been at first the individual profession

into 'thine Only-begotten Son,' *Honourable* being only a civil term, and nowhere used in *Sacris*." Calamy, p. 454.

* Exceptions; Appendix. Proctor, p. 147.

† It was proposed, in 1689, to substitute *Psalms* for the New Testament *Canticles*. Compare Calamy, p. 454, and Prot. Episc. Prayer-book.

‡ Eutaxia, p. 27.

of converts or catechumens, rather than an ordinary act of public worship.* It was retained in all the Protestant Confessions, is the text and frame-work of Calvin's "Institutes of Theology," and not only lies at the basis of our own Catechisms, but is given as a formula to be taught to children as part of their training for the Lord's Supper.†

As in the beginning of the service the minister declares the divine grace after the people have confessed their sins, so here at length, after the minister has declared the divine word, the people confess their faith, and are thus in readiness for those more mature devotions, the supplications, intercessions, and thanksgivings which are to follow.

From this point, according to the Prayer-book in the hands of the Savoy Commissioners, the office was thus continued:

Minister. The Lord be with you,

Answer. And with thy Spirit.

Minister. Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

¶ *Then the Minister, Clerks, and people shall say the Lord's prayer in English with a loud voice.*

Our Father, which art in heaven, &c.

¶ *Then the Minister standing up shall say,*

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O Lord, save the King.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us,
but only thou, O God.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

* The *Nicene Creed* seems to have been reserved in all the Reformed Churches for the Communion as the proper Eucharistical Confession of Faith; the Apostles' Creed being, strictly speaking, a Baptismal Confession. See Dr. Krauth's *Sunday Service*, pp. 46, 47. Proctor, p. 228. Bunsen's *Hippolytus*, vol. ii. p. 92.

† *Directory*, chap. ix.

For the reasons already mentioned,* we have not felt at liberty to retain more of this portion than the connection seems to require. The Lesser Litany, the repetition of the Lord's Prayer and the versicular petitions for the King, for Ministers, for the People, and for Peace, however beautiful they may be considered in a liturgical light, are suited only to a choral service, and as to their import superseded by the more Protestant forms of prayer which conclude the office. But the mutual *Salutation* of minister and people, which was a primitive, if not apostolic formulá, is appropriate to the parties before entering the divine presence as suppliants; and the first and last couplet of versicles, which are respectively taken from the 85th and 51st Psalms, recommend themselves as suitable introductory petitions with which to begin the prayers following.

The *Collect for the Day* here enters as a link of the church-year connecting the Daily with the Sunday service, and when the Proper Lessons have been read before it, it may be relevant; but it is better reserved for the office in which it originated, and where alone, in most cases, its fitness can become fully apparent.

The *Collect for Peace*, which is not in the ancient Daily office, belongs to a special service in the Sacramentary, and is of the nature of an occasional prayer,† suitable to a warlike age, and perhaps to the troubled state of public affairs at the time the Prayer-book was formed.‡ It is certainly a beautiful petition, and has acquired new meaning and force from the present distracted state of our country; but that it should have been recited at other times, and for generations, without regard to its irrelevancy, only shows how impossible it is to frame a liturgy on the principle of an enforced uniformity, and may illustrate the general criticism passed

* See page 91 above, and also the Episcopalian proposals for the comprehension of the Presbyterians. "To omit all the responsal Prayers to the Litany" Calamy, p. 320.

† It appears in the *Missa pro Pace*, placed after the *Missa tempore belli*, and also among the Litany Collects; and although found in the Sunday service, yet it was not used in the week day or ferial offices. Compare Miss. Rom., Brev. Rom., and Procter's Comparative Table p. 448.

‡ Procter, p. 233.

by the Presbyterians upon the Collects, that some of them have "no suitableness with the occasions upon which they are used, but seem to have fallen in rather casually, than from an orderly contrivance."*

The two *Collects for Grace*, the one at Morning and the other at Evening Prayer, are of very ancient origin, and the only collects obviously pertinent to a Daily office. The first phrase of the latter, "Lighten our darkness, we beseech thee, O Lord," is especially suitable to a twilight service; but to use the former, with its expression, "the beginning of this day," so late as noon or mid-day, is a solecism which, together with that involved in the invariable use of the other collects, may be obviated by attention to the preceding rubric concerning the use of the Litany.

(III.) We next enter upon our third and last division, beginning at the point where the old Latin, and the early English office ended. The remaining Prayers are mainly a Puritan accretion of forms which grew out of the felt unsuitableness of the preceding Versicles, and Collects, to Protestant worship in a popular assembly, and are framed upon the principle enunciated by the Presbyterians in 1661; "the Holy Scriptures, both of the Old and New Testament, intimating the people's part in public prayer to be only with silence and reverence to attend thereunto, and to declare their consent in the close by saying *Amen*."†

The *Prayer for the Chief Magistrate and all in Authority* is the English "Prayer for the King's Majesty," adapted to American ideas of government by substituting for the words, "the only Ruler of princes," the more republican and equally scriptural phrase, "the Blessed and Only Potentate," and by inserting less personal petitions in place of the loyal request, "grant him in health and wealth *long to live*," which is very becoming under a monarchy, but not so suitable to a ruler whose political existence terminates every four years.‡ The whole prayer is in accordance with apostolic injunc-

* Exception XVI.

† Exception III. See Appendix.

‡ Compare the alterations here made with analogous phrases in the Collect for the King; Communion Office; English Prayer-book.

tion and with universal feeling, is scriptural in style and purport, and no doubt originated at a very early period of the Reformation, though it does not appear in King Edward's First Prayer-book, and was used as the first of the occasional prayers at the close of the Litany until 1661, when it was transferred to its present position.

The *Prayer for Ministers and Congregations* is the ancient Collect, as amended by the Parliamentary Committee in 1641, and the Royal Commission of 1689,* and more exactly conformed to the doctrine of ministerial parity and communion. The title of Bishop, though scriptural and Presbyterian,† is not yet so generally attributed to ministers as to admit of its use in a form of devotion without misapprehension.

The *Prayer for all Conditions of Men*, or General Intercession, by whomsoever composed, originated in the Presbyterian revision as a substitute for the Collects, and is evidently modelled upon, if not largely quoted from, Calvinistic prayers, already authorized and domesticated in England.‡ The word "finally" seems inappropriate in so short a form, and is supposed to indicate that originally it was much longer, including such petitions for the king, clergy, and people, as are found in the preceding Versicles and Collects. But when the latter were retained by the Episcopalians at the last revision, it became necessary to omit the former, somewhat at the expense of the connection. The break might possibly be supplied by restoring, from the sources whence the form was taken, some addition of this kind: "And we also beseech thee, be merciful to all Christian States and Rulers, that under them thy true religion may be everywhere maintained, manners reformed, and sin punished, according to the rule of thy

* Procter, p. 99. Calamy says it was proposed in 1689 that "these words in the Prayer for the Clergy, *who alone workest great marvels*, as subject to be ill interpreted by persons vainly disposed, shall be thus, Who alone art the Author of all good gifts." Life of Baxter, p. 454

† Conf. of Faith, chap. iv.

‡ Compare Exception XVI; Procter, p. 262; Liturgical Services, Queen Eliz., p. 266; Eutaxia, pp. 38, 39, 157.

Word."* Such an amendment, besides being in keeping with the philanthropic spirit of the prayer, would complete the sense without interfering with that of the more particular intercessions preceding it.

The *General Thanksgiving* was composed by Reynolds, one of the Presbyterian Commissioners, and in accordance with their suggestion, to meet a defect which had been felt from the time of the Hampton Conference.* It breathes a thoroughly evangelical spirit, and in style is distinguishable from mediæval expressions of gratitude, which were in the form of Canticles and short Collects. The English edition has it among the "Occasional Prayers, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer;" but as here placed, for habitual use, it follows any Special Thanksgivings which have preceded it, as the General Intercession follows the Special Intercessions, and also forms a fitting climax to the whole office, which, having begun in a General Confession, may fittingly end with a General Thanksgiving.

The *Prayer of St. Chrysostom*, though not certainly traceable to that Saint, is of Greek origin, and appears in all ancient liturgies. As a concluding petition, founded upon the promise of divine grace and presence in all common or social prayers, it naturally arises in every heart in view of the petitions before offered.

The *Apostolic Benediction*, or benedictory prayer, does not appear in the Latin or early English office, was first placed at the end of Queen Elizabeth's Litany, and was not added to the Daily Prayer until the last revision. It was however customary in the primitive Church as a substitute for the ancient Levitical blessing, and doubtless grew out of the Apostolic valediction, used not only at the close of the Epistles, but also in dismissing worshipping assemblies, for which purpose it should be reserved, according to Presbyterian usage,† when

* Compare Exception XVII. 22; Rejoinder, p. 267; Procter, p. 263, and authorities there quoted.

† It was also used in the Calvinistic Churches as a *Salutation*, in the form in which it occurs at the beginning of the Apostolic Epistles; the Minister pronouncing it as the first act of Divine Service; and it is still so used in the Reformed Dutch Church in this country. We

other services are to follow. Its use in the form here presented (with the pronoun *you* changed to *us*) as a common prayer, rather than as an official blessing, though not in strict accordance with the Scripture formula, may relieve any scruples which are felt when the conductor of the service is not an ordained minister.

If now the reader, in the light of these investigations, will compare the Daily Service in this Book with that in King Edward's First Book, he will be able to test the claims we have asserted. He will find that the two have scarcely anything in common, but such scriptural and ancient forms, as originated beyond the pale, and before the existence of the Church of England. So distinguishable indeed are all late editions by reason of their *Calvinistic*, *Puritan*, and *Presbyterian* accretions, that we do not hesitate to admit, that for all the purposes of rhetorical impression and artistic effect, they are far inferior to the beautiful service as it was first translated, and before the hand of innovation had marred its symmetry.* And if we prefer the former, it is only because we doubt if there can now be any safe or consistent mean between a liturgy that shall be primitive and Protestant, and one that is essentially mediæval and monastic.

SECT. V. *The Revised Litany.*

The Litany, which appears as a distinct office in all Prayer-books, was the earliest English, and probably

have placed it among the Introductory Sentences, where it may serve the same purpose. Either there or at the close of the service, as a form of greeting, or of dismissing the people, it fulfils its original design; but its occurrence in the midst of the service, as an ordinary prayer, is due to a want of such discretionary power in combining this office with others, as is suggested by the preceding rubric. Compare Conf. of Faith, pp. 44, 47, 503. And Princeton Review, April 1861. Article v. The Apostolic Benediction. Assembly's Digest, p. 83. Levitical Blessing, Num. vi. 22—26.

* "In approaching these Calvinistic innovations, our ritualist is sadly at fault. Loath to refer them to their unmistakeable sources, he takes a new journey into the past, and overhauls his accumulated stores of missals, pontificals, and sacramentaries, but comes back with nothing that ingenuity can twist into a semblance of pater-nity. We shrink from the cruelty of informing him at last, that these forms are the offspring of a system, which however venerated by his fathers, is identified to his mind with 'heresy, false doctrine, and schism,' from which he piously prays, 'Deliver us.'" Eutaxia, page 193.

also the earliest Roman and Greek form of public supplication. Its peculiar structure is said to have originated in a primitive custom of "bidding prayers;" the minister naming the subject of the petition, and the people ejaculating, *Lord, have mercy upon us*, or some like phrase. In process of time this usage, is supposed to have become a methodical form, in which the petitions and responses were always the same; and at length it reached liturgical perfection as chaunted in solemn processions of the clergy and people during the church fasts, or on occasions of public calamity.

The Litany, which was before the Savoy Commissioners for revision, had derived its framework and body from the old Latin form, but was also indebted for particular ideas and phrases to Hermann's Consultation or Reformation Book, as well as to the emendations of the English Reformers. The relative amount and value of these several portions will appear from the following version,* in which the parts due to Bucer are in italics, and those due to Cranmer in parentheses.

O God the Father, of heaven, have mercy upon us (miserable sinners.)

O God the Son, Redeemer of the world, have mercy upon us (miserable sinners.)

O God the Holy Ghost, (proceeding from the Father and the Son,) have mercy upon us (miserable sinners.)

O holy, (blessed, and glorious) Trinity, (three Persons and) one God, have mercy upon us (miserable sinners.)

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us (good) Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever,

Spare us, (good) Lord.

From all evil, (and mischief,) from sin, from the crafts (and assaults) of the devil; from thy wrath, (and from everlasting damnation,)

(Good) Lord, deliver us.

* Compare the Litany of the Anglo-Saxon Church, (Procter, p. 251,) the Litany prepared by Bucer for Hermann's Consultation, (Baird's Book of Public Prayer, p. 67, 352,) the Roman Litanies, (Miss. Rom. and Brev. Rom.) and the Litany in Queen Elizabeth's Prayer-book. Several subjects and expressions not found in the Anglo-Saxon Litany are common to both the Roman and the German Litanies, from whence they passed into Cranmer's English version with slight alterations.

(From all blindness of heart); from pride, (vain-glory, and hypocrisy,) from (envy), hatred, and malice, and all uncharitableness,

(Good) Lord, deliver us.

From fornication, and all other deadly sin; (and from all the deceits of the world, the flesh, and the devil.)

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death.

(From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment.)

By the mystery of thy holy Incarnation; *by thy holy Nativity* (and Circumcision;) *by thy Baptism, Fasting, and Temptation;*

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost;

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment;

We sinners do beseech thee to hear us, (O Lord God;) and that it may please thee to rule and govern thy holy Church universal (in the right way.)

We beseech thee to hear us, (good Lord.)

(That it may please thee to illuminate all bishops, pastors, and ministers of the Church, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and show it accordingly;)

That it may please thee to bless and keep all thy people;

That it may please thee to give to all nations unity, peace, and concord;

That it may please thee (to give us an heart to love and dread thee, and diligently to live after thy commandments;)

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

That it may please thee to bring into the way of truth, all such as have erred, and are deceived;

That it may please thee to strengthen such as do stand; and to comfort and help the weak hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

That it may please thee to succor, help, and comfort, all that are in danger, necessity, and tribulation;

That it may please thee to preserve (all that travel by land or by water,) all women laboring of child, all sick persons, and young children; and to show thy pity upon all prisoners and captives;

That it may please thee to defend, and provide for, the fatherless children and widows, (and all that are desolate and oppressed;)

That it may please thee to have mercy upon all men;

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

That it may please thee to give and preserve to our use the kindly fruits of the earth, (so that in due time we may enjoy them;)

That it may please thee to give us true repentance; (to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy Holy Word;)

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world, *grant us thy peace*;

O-Lamb of God, who takest away the sins of the world, have mercy upon us.

The result of this comparison will show that while the general model of the ancient litanies has been preserved, yet the contents have been materially enlarged and modified in each of its particular divisions.

The *Invocations*, which form the introductory portion, and in the old office were a long series of addresses to the Virgin, to angels and archangels, patriarchs, apostles, martyrs, and confessors, became at the Reformation restricted to the Three Sacred Persons of the Trinity; but their responsive repetition is peculiar to the English Litany, as also certain added phrases which seem to ensure orthodoxy somewhat at the expense of fitness.

The *Deprecations*, or petitions for deliverance from the various sins, evils, and calamities to which mankind are subject, are the ancient series, prefaced with a prayer or anthem which occurs in the Breviary between the Penitential Psalms and the Litany, and enlarged by several Protestant additions. An unprejudiced critic might question whether the epithet "*good Lord*," interpolated by Cranmer, is any improvement upon the original, (*Libera nos Domine.*) But on the other hand, it may be doubted whether the proposal of the Presbyterians to change the words "sudden death" to "dying suddenly and unprepared," although in accordance with the original, (*a subitanea et improvisa morte*,)* is not a scruple sufficiently met by the connection in which the phrase occurs, and hardly worth the risk of innovation.

The *Obsecrations*, or pleadings for mercy, are a recital of the grounds on which the previous deprecations are made, or the argument of the suppliant from the merits of Christ as illustrated in his whole earthly work and mission. They form the most solemn portion of the service, and carry in them a tone of all but inspired

* See Exceptions, Hermann's Litany, and Brev. Rom. Litanie.

pathos and fervor, suited at once to incite and express the deepest emotions of awe, penitence, and love.

The *Intercessions*, which then follow as a still higher act of supplication, are the largest, and by far the most Protestant portion of the office. Beginning with a petition for the Church universal, they comprise, in a natural order, the different classes and conditions, both civil and ecclesiastical, for whom public prayer should be offered, together with such special mercies and graces as are suited to all the common vicissitudes of human experience. It would be difficult to imagine any topic of ordinary intercession which is not found in this beautiful summary, and perhaps impossible to improve the arrangement. The only changes made are such as seem required by our simpler forms of polity; the substitution of "Rulers and Magistrates" for "King, Princes, Nobles, and Parliament," and of "Pastors and Ministers" for "Bishops, Pastors, and Ministers," which latter phrase of Cranmer was altered at the last revision to "Bishops, Priests, and Deacons,"—"an expression," says Proctor, "more distinctly opposed to Presbyterian notions of the Christian ministry." The corresponding suffrage in Hermann's Litany, was, "That it may please thee to preserve in soundness of Word and holiness of life, all Pastors and Ministers of thy Church."* We have also added from the same source, a petition for the unity of the church and increase of the ministry, which seems to be especially required by the present state of Christendom and heathendom.

After the *Intercessions*, in the Latin office, came the *Agnus Dei*, forming in the English service a fit conclusion: and as what follows does not seem suited to popular worship, at least on ordinary occasions, the Rubric suggests discretion in using it, which is also in accordance with one of the "Proposals" to the Presbyterians in 1668.†

The *Lesser Litany*, as the threefold or ninefold invocations of Christ are called, is the early Greek form,

* Compare Hermann's Litany and Liturgy of Evan. Lutheran Church, 1860.

† Calamy, vol i. p. 320, and Prot. Episc. Prayer-book.

and was probably the germ of the Greater Litany, which afterwards grew up in the Roman Church. It was chaunted responsively in the ancient processions, at the beginning, as well as at the end of the Litaneutical Service, in connection with Psalmody, and with pauses for the Lord's Prayer and the Collects. As here inserted, and as viewed apart from the ceremonial in which it originated,* it is difficult to see its relevancy, or fitness for Protestant worship. This whole added portion, indeed, though containing separate versicles of great beauty, is confused and fragmentary, owing to the manner in which it was compiled by Cranmer from different parts of the ancient services. The first couplet and collect were taken from Bucer's Litany;† what follows to the end of the Gloria Patri, from the choral introduction to a Rogation Service; and then are inserted certain Versicles designed to be used in time of War (*in tempore belli*.)‡ Perhaps this latter section may serve to distinguish the discretionary, from the ordinary part of the Litany, as a supplement suitable only to occasions of public calamity.

Besides the concluding Prayer of St. Chrysostom, a series of *Occasional Prayers and Thanksgivings* have accumulated since the reign of Elizabeth, which, at the last revision, were placed under a separate heading, and in this edition will be found among the Additional Services, noticed in our last section.

This Litany might be appropriately used either as a distinct office, according to its original structure, with a selected psalm, lesson, and hymn, or in combination with the Daily or Sunday Service, as suggested in the different rubrics pertaining to these several offices.

SECT. VI. *The Revised Sunday Service.*

Under both dispensations, the seven-fold division of time, founded in natural as well as divine law, has generally prevailed for purposes alike of rest and of devotion, with the difference only that the Christian Sabbath falls upon the first day of the week instead of

* See Miss. Rom. Litanizæ.

† Book of Public Prayer, p. 70.

‡ Procter, p. 257.

the last. It was called the *Lord's day*, after the example of St. John, and perhaps in allusion to our Saviour's resurrection upon that day of the week; and it is still so called in all ancient liturgies, the English Prayer-book having in this respect departed from scriptural and catholic usage.* Other things being equal, the Dominical or Christian title is certainly preferable, at least in a book of devotion, to the pagan name *Sunday*,† or even to the Jewish name *Sabbath*; and if we have not in all cases adopted this suggestion of the Presbyterian Revisers,‡ it is only because the introduction of such a phrase as *the Lord's day* throughout the calendar would now lead to much vague and inelegant circumlocution; and a narrow usage and false taste have combined to make it impracticable.

It seems to have been the primitive custom to celebrate the Lord's Supper in connection with the Lord's day, as a weekly communion, and the proper culmination of every Christian service; and all the ancient liturgies are constructed upon this theory. But inasmuch as modern habits of worship have rendered the practice obsolete, and its presumed continuance equivocal,§ and since, moreover, the so-called Ante-Communion is already practically dis severed from the Communion itself by the interposition of collects, lessons, and sermons incongruous with it, we have placed the anterior portion of the office where alone it occurs and belongs, after the Daily Service and before the Proper Services with which it is immediately connected. This simpler and more consecutive arrange-

* In the Latin offices, Saturdays are called Sabbaths, (*Sabbata*;) Sunday, the Lord's day, (*Dominica*;) and the Sundays after Trinity are reckoned as the Lord's days after Pentecost, (*Dominica post Pentecosten*)—a phraseology which certainly has the merit of being scriptural.

† "The retention of the old Pagan name of '*Dies Solis*,' or '*Sunday*,' for the weekly Christian Festival, is, in great measure, owing to the union of Pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, Pagan and Christian alike, as the '*venerable day of the Sun*.'" Stanley's *Hist. of Eastern Church*, p. 291.

‡ Exception XI.

§ Compare Presbyterian Exception, Episcopalian Answer, and Presbyterian Rejoinder. Documents, pp. 116, 254, 255.

ment may diminish still more that inconvenience of which the Reformers complained in the ancient offices, when "the manifold changings of the service was the cause, that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out,"* and at the same time secure the liberty of using the services separately or in combination, as taste, prejudice, or custom will dictate.

The whole Sunday Office may, therefore, be considered in three general divisions: 1. The Order for Divine Service on the Lord's Day, or the ordinary and fixed portions, consisting of the introductory Collect, the Lord's Prayer, Commandments, Beatitudes, and Creed. 2. The Proper Services, or variable portions, consisting of the Collects, Epistles, and Gospels proper to the different Sundays of the Church-year. 3. The Communion Service, or Holy Supper to be added to the ordinary service as often as parochial authority will appoint.† We shall find, as we proceed, that of these several parts, the first and third are traceable to primitive and Presbyterian sources, while the second has derived its present form from a Presbyterian revision.

The first division of the office, what we have termed the *Order for Divine Service on the Lord's Day*, corresponds in its structure and purport to the service of Catechumens or Hearers of the Word, preliminary to the Eucharist in the primitive Church, and also substantially agrees with the "Order of Worship," now customary in our churches, its fixed portions serving as examples or summaries of the several parts of our ordinary service. It is essentially a homiletical office, properly culminating in a sermon, and is not necessarily connected either with the Festival services or with the Communion, as it existed long before the church-year was matured, and was originally detached from

* Preface to King Edward's First Prayer-book.

† An undesigned correspondence may be discerned between those several divisions and the *Ordo. Proprium*, and *Canon* of the ancient service; but all the details of the arrangement proceed upon totally different principles.

the Lord's Supper, the catechumens or hearers being dismissed as soon as the Sacrament began.* It is, in fact, the most scriptural, apostolic, catholic, and Presbyterian form which the book contains.

The *Lætatus Sum*, (Ps. 122,) placed before the office, was one of the fifteen "Songs of Degrees" sung while ascending the steps of the ancient temple to engage in the public service. It is given as an example of an introductory chant, corresponding to the *Introit* in the Latin office, or to the selected *Metrical Psalm* in the modern office. It might take the place of the choir *Voluntary*, becoming so customary in our churches. The English usage was derived from Geneva, though at first it seems to have been a crude addition to the established service rather than an integral part of it.† Were the prose psalmody substituted for the metrical, and the chant selected always of an *introductory* tenor, a prelude suited to compose the mind according to the nature of the occasion, the fitness and advantage of this initial act of praise would become much more obvious.

The *Collect for Purity*, with which the office properly begins, was one of the preparatory prayers used in the ancient service, and corresponds in position and import to the introductory petition or "Invocation" prescribed by the Directory.‡ Such a solemn appeal to the great Searcher of hearts for grace and aid, on entering his presence and engaging in his service, will be the spontaneous impulse of every true worshipper.

The *Lord's Prayer*, which immediately follows, is placed after rather than before the preparatory petition, in accordance with the most catholic as well as Presbyterian usage, and also because it is then more likely to be used by the congregation "with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer."§

The *Commandments* are not found in King Edward's

* See Bunsen's *Hippolytus and his Age*, vol. ii. The Church and House-book of the Ancient Christians, pp. 47, 48. Neander's *Church History*, vol. i. pp. 305, 327, 323.

† Procter, pp. 59, 175; Eutaxia, p. 126.

‡ Chap. v.

§ Larger Catechism, Q. 187.

First Book, which, at this point, in common with the old office, has the Lesser Litany, or *Kyrie eleison*, to be said or sung nine times:

- iii. Lord, have mercy upon us.
- iii. Christ, have mercy upon us.
- iii. Lord, have mercy upon us.

At the Calvinistic revision, these responses seem to have been retained, but with the insertion of a commandment before each of them, and the addition to each of the further petition, "and incline our hearts to keep this law," and also of the summary prayer at the close, "and write all these laws in our hearts, we beseech thee." Such a use of the Decalogue in public worship, though common to all the Presbyterian liturgies, had been hitherto unknown in the mediæval offices with which it is plainly out of keeping, and it is known to have been borrowed from the Lord's Day Service of Pollanus, from which also was taken the concluding petition.* The same feeling which prompted the penitential introduction to the Daily Prayer would seem also to have suggested this addition, and its fitness, especially when the Communion is to follow, must be obvious. The approved translation has been used in compliance with the Presbyterian Exceptions; and although, for the same reason, the kneeling posture and audible responses are not enjoined or even suggested, yet it may be doubted whether one should listen to the Reading of the Law as to any ordinary lesson of Scripture, or if its due effect, as the instrument of conviction, is not to bring both mind and body into a lowly attitude.

After the commandments, in the English edition, came two Collects for the King, in place of which the American Episcopalian edition has, very appropriately, our Lord's *Summary of the Law and the Prophets*, together with a suitable Collect—an idea which was also suggested by the Presbyterian revisers, and had already been illustrated in the liturgy of Pollanus.† Such an epitome of

* Compare King Edward's First and Second Prayer-books and Pollanus' *Liturgia Peregrinorum*.

† The Collect is the second at the end of the Communion. The following is the Petition in Pollanus' Liturgy: "*Domine Deus,*

the Old Testament, in the words of its Divine Expounder, serves to mark the transition to the New Testament, and to carry forward the worshipper from the humbling discipline of the law into the light and liberty of the gospel.

The *Collect*, *Epistle*, and *Gospel* are the more glad-some devotions which then follow, breathing the Christian in distinction from the Hebrew spirit. As set forth in the ancient offices, they are a series of carefully arranged services, epitomizing throughout the year the whole New Testament history and doctrine in the words of Christ and his apostles, together with appropriate petitions hallowed by immemorial usage, and are unquestionably suited to train up a far more intelligent type of devotion than that induced by the random use of Scripture which prevails in many churches. At the same time, it would be only falling into the other extreme to be so bound even to this beautiful system as to have no discretion when occasions or circumstances plainly require different selections.

The *Beatitudes*, which are found only in this edition, may serve as a summary of the Gospel, corresponding to the Commandments as a summary of the Law, the posture of penitents and disciples being now changed to that of thankful worshippers. They are in keeping with the ancient custom, at first retained by the Reformers, of standing at the reading of the Gospel with the joyful ascription, "Glory be to thee, O Lord;" and were recommended to be placed in this office by the Semi-Presbyterian Commission of 1689, as an occasional substitute for the Commandments with the response, "Lord, have mercy upon us, and make us partakers of this blessing." They also appear as a permanent Gospel Lesson in the Sunday Morning Prayer of King Edward's Primer.* But whether used as an ordinary lesson, or as a series

Pater misericors, qui hoc decalogo per servum tuum Moſen nos Legis tue juſtitiam docuiſti; dignare cordibus noſtris eam ita tuo ſpiritu inſcribere, ut nequicquam deinceps in vita magis optemus, aut velimus, quam tibi obedientia conſtatiffima placere in omnibus, per Jeſum Chriſtum filium tuum. Amen."

* Compare Procter, p. 151.

of solemn benedictions, they cannot fail to meet with a response in every Christian heart.

The *Gloria in Excelsis Deo*, which next follows, was transferred at the Calvinistic revision of King Edward's First Book from the beginning to the close of the office, and there placed as a post-communion doxology. It would, however, occur too seldom if confined to that position, and seems to follow naturally, in our arrangement, as an exalted act of praise for the blessings of the gospel already felt, or yet to be fully experienced by the beatified believer. The hymn itself is one of the earliest hymns of the Eastern Church, and is supposed to have been founded upon the angelic song at the birth of the Saviour. The spirit of that divine original seems indeed to linger in its sublime words, lifting the soul beyond the sins and sorrows of life, and bearing it away into a region of heavenly purity and peace.

The *Nicene Creed*, also a product of the Eastern Church, may appropriately take the place of the Apostles' Creed on communion-days, as being that more precise and full confession of faith proper to a service in which the "hearer" is supposed to have become a "believer," and the catechumen trained into a communicant. Born in the great Council of Nicæa, as the fruit of the assembled wisdom of the Church, in an age when doctrinal truth was prized above every worldly interest, it remains among us to this day the most ancient, orthodox, and catholic symbol in Christendom, and may more perfectly realize the Communion of Saints on earth than any other uninspired words that could now be recited in a Christian assembly.

When Morning Prayer is offered immediately before and in connection with this office, the Creed will of course be omitted, and the Sermon will follow the *Gloria in Excelsis*, or such other hymn as may have been appointed by the minister. But otherwise, in order to render the service complete, the Litany will here be used, followed by the Hymn, Announcements, and Collection.

The *Collect before Sermon*, is taken from the ancient form customary at the reading of the Gospel, and expresses a petition which, whether offered privately by

the preacher alone, or silently by preacher and hearer together, is always felt to be suitable to the parties at that juncture.

The *Sermon* itself has ever been the great central feature of primitive and Protestant worship, and still serves to distinguish the evangelizing from the mere ritualistic type of Christianity. The Directory, especially the Westminster edition, is careful to exalt this function of the Christian ministry, and insists upon a preacher "presupposed to be versed in the whole body of theology, but most of all in the Holy Scriptures, and to have skill in the original languages, and in such arts and sciences as are handmaids unto divinity." Viewed in a liturgical light the Sermon grows naturally out of the Epistle and Gospel, which may either suggest the theme,* or be themselves selected with reference to it, when the occasion is extraordinary, or the minister's taste and judgment shall dictate some different routine of topics.

The *Collect after Sermon* is an early English form composed by the reformers, and answers to a rule in the Directory as well as to a common feeling that prayer is needed not only for "the sound preaching and conscientious hearing of the Word," but also that we may become doers thereof. To further which ends more particular petitions "in relation to the subject treated of in the discourse" will be offered by every workman who rightly divides the Word of truth.†

The *Collects, Ascriptions, and Benedictions*, added for discretionary use, may serve as examples of different modes of ending the last prayer or of closing the whole service. They are taken from the Scriptures and from the Ancient liturgies, except the first Collect, which is due to the Proposals of 1689.‡

In using this Order of Service, it is obvious that much will depend upon the manner in which its variable portions are arranged from Sunday to Sunday; and to a consideration of this question our second general division is devoted.

* See above, chap. iv.

† Direct., chap. v.

‡ See Revised Collects in Book of Pub. Prayer. It appears also in the Institution Office. Prot. Episc. Prayer-book.

SECT. VII. *The Revised Proper Services.*

It is the doctrine of our standards that there is no day commanded to be kept holy under the Gospel, except the Lord's Day; but as it is not enjoined so neither is it forbidden to have a yearly course of Services for the observance and improvement of that day; nor can there be any sound objection to such an arrangement, but rather much to recommend it, if only it proceed upon some scriptural and rational principle, be not imposed upon the conscience, and be in accordance with the purest and most catholic usage. Besides the good accruing to the Church at large by thus promoting in a practical form the Communion of Saints there will be yielded in each congregation those two essentials of fresh devotion and effective preaching, an *occasion* for the hearer and a *theme* for the speaker, and the consequent means of celebrating the Lord's days throughout the year with greater profit and solemnity.

Now, it is undeniable that the elements of such a system originated in the Church of the Apostles and were retained in greater or less perfection by all the Reformed Churches, except the Church of Scotland during its later history and the Church of England during the time when the Presbyterian framers of our standards were in league with the Covenanters and Independents. As soon as they were released from that political compact they returned to a more scriptural stand-point, and according to Apostolic teaching and example, would have allowed a voluntary observance of such Dominical or Christian festivals as breathe the spirit of the Lord's day, and are, in most cases, actually blended with it.*

On the other hand, however, it must also be granted that this primitive calendar, having originated in a rude age of the world, has grown up in defiance of all accu-

* Compare Neander's Hist. of Christian Rel. and Church, vol. i. p. 295; Schaff's History of the Apostolic Church, p. 557; Eutaxia, p. 28. Presbyterian Exceptions and Rejoinder, and the Epistle of St. Paul to the Romans, chap. xiv.

It is to be observed that the *Appendix* to the Westminster Directory against Holy Days and Festivals was expurged from our edition at the revision by the General Assembly.

rate chronology and history, and for centuries has been steadily supplanted by the modern civil calendar, until now it remains only as a mass of ingenious anachronisms. And it may be questioned whether, in the New World, the sentimental advantage of keeping it in concert with the churches which adhere to it in the Old World, is to be weighed against its practical inconvenience and absurdity, when that nest of chronic puzzles which prefaces the Prayer-book could be reduced to a single Table, and the *principle* of the whole still retained, by so simple a change as that of fixing Easter for the first or second Sunday in April.*

Easter-day, which at first fell upon a week-day, until by a decree of the Council of Nicæa it was made to fall upon a Sunday, grew out of the Jewish year as a Christian Passover, in the same manner that the Lord's day grew out of the Jewish week as a Christian Sabbath, the one being an annual and the other a weekly observance of his resurrection. It forms the epoch from which the whole Christian year dates, the seasons before it being mainly devoted to a rehearsal of Christ's life and passion, and those following it, to a rehearsal of his example and doctrine.

Advent, Epiphany and Lent, are the seasons observed in approaching Easter from about the beginning of December until about the beginning of April, and the Lord's days during that period may commemorate his Incarnation, Nativity, Circumcision, Baptism, Temptation, Agony, Crucifixion, and Burial. *Ascension, Whitsunday or Pentecost and Trinity*, are the seasons observed in leaving Easter, from about the first of April until about the beginning of December, and the Lord's days during that period may commemorate his Resurrection, his Glorification with the Father, his Sending the Holy

* "There is one point in regard to the settlement of the Paschal question, which seems entirely to have escaped the Nicene Fathers, but which, probably, owing to their want of foresight, will, with each succeeding century, widen the divergence between civil and ecclesiastical usages. How many collisions and complications might have been avoided, had Easter been then, once for all, made a fixed, instead of a movable, festival!" Stanley's Eastern Church, p. 253.

Ghost, and all the peculiar lessons of the New Testament.

The devout recognition, with appropriate services, of the week-days commonly called *Christmas-day*, *Good-Friday*, and *Ascension-day*, is in accordance with Presbyterian and catholic usage; but the observation of Lent as a religious fast was objected to by the Presbyterians, "the example of Christ fasting forty days and nights being no more imitable nor intended for the imitation of a Christian, than any other of his miraculous works."

In compliance with the same authority the Proper Services appointed for *Saints' days* have been expunged, and the names of any Apostles and Evangelists left in the calendar are there simply for the preservation of their memories and other useful purposes.

The Proper Services which are retained are only such as appertain to the strictly Dominical festivals in honor of our Lord and in connection with his own Holy Day, and their addition to the ordinary service is left wholly discretionary. In the Latin Church they consisted of a number of intricate parts adjusted to the minute ritual which had overgrown the primitive order, such as the Introits, Graduals, Tracts, Gospels, Collects, Epistles, besides the Offertories, Secreta, Prefaces, Communions, and Post-communions connected with the celebration of the Lord's Supper. Of these none have been retained in the English Prayer-book but the Collects, Epistles and Gospels, which are really the most ancient portions, are in nowise inconsistent with the simple usages of Protestant worship, and owe the improved form in which they now appear to the Presbyterian revisionists.

The *Collect for the Day* is a brief petition collecting in a single sentence the devotional feeling proper to the festival to which it refers, or to the Gospel or Epistle with which it is connected. Many of the collects date from a very remote period, and are of great force and beauty as well in the original Latin as in the pure English in which they have come down to us. Some verbal errors in them were corrected at the instance of the Pres-

byterian Commissioners,* and a thorough revision of them was afterwards attempted by the Episcopalian Commissioners of 1689, on the principle of adapting them more closely to the Epistles and Gospels, and with the view of expressing more clearly the evangelical sentiment of their Presbyterian associates. As an attempt to remedy the vagueness and generality which mark a number of them, especially those for the Sundays after Trinity, the proposed amendments are praiseworthy; but in most cases they mar the ancient model without at the same time sufficiently gaining the object in view.

The *Epistle and Gospel for the Day* express in a more didactic form the sense of the collect, and are designed to inculcate the lessons proper to the occasion or festival to which they belong. They were rendered in the approved translation in accordance with the Presbyterian revision, and have been retained without alteration. Their antiquity and general fitness make them preferable to any new selections, and they are useful for devotional reading at other times.

Besides these ancient Proper services, the new features which have arisen in the modern office may be adapted to the church-year together with the sermon.

The *Introductory Psalm*, instead of being appointed at random, or as a mere general prelude, might be suited to the ecclesiastical season on the principle of the Introit retained in King Edward's First Prayer-book. Such a re-adjustment of the Psalter would serve to Christianize it, and to bring it more intelligently into divine worship; and if the whole Psalm were not in every instance relevant, the fit verses only might be used, or, what is better, Canticles formed out of different verses compiled from any of the poetical portions of the Scriptures. The *Table of Proper Psalms*, added as a help in making such selections, has been taken

* Compare the Presbyterian Exceptions to "the two Collects for St. John's day, and Innocent's, for the first day in Lent, for the fourth Sunday after Easter, for Trinity Sunday, for the sixth and twelfth Sunday after Trinity, for St. Luke's day, and Michaelmas day," with the same in the English Prayer-book.

partly from the ancient offices and partly from various modern liturgies.*

An arrangement of *Hymns* on the same principle still further ensures unity and beauty to these commemorative services.

Even a course of Sermons or *Homilies*, well selected from approved divines, and adapted to the lessons of the yearly course, though it would be too unwieldy to form part of a public liturgy, might be an advantage in the case of such worshippers as are deprived of a stated ministry.†

According to the theory already advocated, the Proper services are suitable to the Sunday, rather than to the Daily, office; but there may be seasons or circumstances in which both offices can be conveniently and profitably used; and the *Table of Proper Lessons to be read at Morning and Evening Prayer* will afford the means of substituting suitable selections in place of those of the Daily course.

SECT. VIII. *The Revised Communion Service.*

We next approach the most sacred portion of the office, or indeed of the whole book, and that for which the other services are but a preliminary training, leading to it as to the very crown and complement of all Christian worship, the "holy of holies" in the Church-service.

The *Lord's Supper* grew out of the Paschal Supper, with a change of symbols, the broken bread being used in place of the slain lamb to express and convey the benefits of Christ's sacrifice, and a Table substituted for the Altar, as the social feature of the rite. In the early Church it was unquestionably observed in the simplest manner as a spiritual service of Thanksgiving and Communion; but in process of time it became, in the Latin Church, the elaborate ritual called the Mass, and so continued until the Reformation, when the

* Compare King Edward's First Prayer-book, the Evangelical Lutheran Liturgy, and Liturgiæ Recusæ Exemplar.

† Confession of Faith, p. 452.

Protestant churches, with greater or less approximation, returned to the simplicity of the primitive institution.

The *Order for the Administration of the Lord's Supper or Holy Communion*, as amended by the Savoy Presbyterians, will be found, when historically traced and analyzed, substantially to contain: 1. The "Lord's Supper" of the Apostolical Church; 2. The "Eucharist" of the Primitive Church; 3. The earliest English Protestant "Order of Communion;"* 4. The Calvinistic "Form of Celebrating the Lord's Supper;" 5. The Westminster and American Directory for "Administration of the Lord's Supper." And it is believed that, as here presented, it retains every thing essential to either of these formularies, and nothing inconsistent with any of them.

The office may be conveniently considered in three parts: 1. The Ante-Communion, consisting of the Collection, the Prayer for the Church Militant, Exhortations, Words of Institution, Admonition and Invitation, Confession, Absolution, and Prayer of Humble Access; 2. The Communion, consisting of the Versicles, the Tensanctus, the Prayer of Consecration, the Ministration and Communion of the Bread and Wine; 3. The Post-Communion, consisting of the Thanksgiving, the Closing Hymn, and Benediction. We shall find that, while the first and last portions are essentially Protestant in their origin and structure, the intermediate portion retains all of the primitive and catholic service which is consistent with the Scriptures and with our own standards.

What we have termed the Ante-Communion portion is a series of preparatory and preliminary services through which the communicant passes, by natural

* This formulary, which was issued and in use some months in advance of the Prayer-book, was substantially taken by the English Reformers from the Reformed Service of Bucer and Melancthon, and was also immediately translated and submitted by Coverdale to the examination of Calvin, who does not seem to have disapproved of it. It may be found in the "Liturgies of King Edward VI.; Parker Society." See also Coverdale's Letters to Calvin; Original Letters, First Series, p. 31.

advances of feeling, to the solemn acts of participation in the Communion itself. They are not found in the ancient office, but were affixed to it before it was translated and popularized, very much as the introductory portion of the Daily Prayer was prefixed to the ancient part of that office. As first used, indeed, they formed a distinct English Communion of the laity, ensuing upon the Latin Mass performed by the clergy, until the Prayer-book was compiled about a year afterwards, when they lost their provisional character, and became blended in a somewhat confused manner with certain translated portions of the old office.* They are here preserved, with but one or two additions, in the exact order in which they were first used, that they may serve the purpose to which they are so beautifully adapted, of inducing charity, penitence, assurance, and humility in the expecting communicant.

The *Rubrics*, introductory and concluding, are literally quoted from the Directory, and also those throughout the office, as far as practicable.

The *Exhortations* proceed upon the principle of the Apostolic Exhortation, "Let a man examine himself, and so let him eat of that bread and drink of that cup," and answer to the Preparatory Lecture prescribed by the Directory, and customary in Presbyterian churches. They might serve as samples upon which to model such addresses, or be used as stated forms according to the custom of some Calvinistic liturgies. The second Exhortation is attributed to Peter Martyr. The other two appear first in the "Order of Communion," but re-appear also in Knox's "Book of Common Order," and are thoroughly Calvinistic in tone and structure. They owe their present arrangement to the Presbyterian

* In the Prayer-book of 1549, the "Order of Communion" appears at the end of the old office unmutated; but in 1552 it was prefixed to that office, with the exception of the "Prayer of Humble Access," which was inserted between the Tensanctus and the Consecration Prayer. At the same time certain portions of the latter prayer were sundered from it, and placed apart at the very extremes of the office, where they form respectively the "Prayer for the Church Militant" and the "Post-Communion Thanksgiving." See the "Liturgies of King Edward," Parker Society; and also a comparative view in Chevalier Bunsen's Hippolytus, vol. ii. p. 173—204.

Exceptions, as also an added clause for the comfort of doubting Christians, taken from the Larger Catechism.

The *Collection for the Poor and other Pious Purposes*, placed next before the office, to be used in connection with it, or as a distinct act of worship, corresponds to the *Oblation* in the Eucharist, and to the *Offertory* in the Latin and English service. It seems at first to have consisted of contributions to the Agapæ or Love-Feast, or of gifts for the support of the ministry and the poor; but the multiplied objects of modern charity have disconnected it from the Sacrament which it might otherwise so fittingly precede, and rendered it scarcely more, sometimes less, than an ordinary part of divine service. For this reason, other Scripture sentences of various import have been added; and in compliance with the Presbyterian Exceptions the Apocryphal selections have been expunged.

The *Prayer for the Church Militant* is also not necessarily connected with the Communion, but may appropriately take the place of the ordinary prayer after sermon, and serve to extend the feeling of charity, expressed in the Collection, from the particular assembly of communicants to the whole Church universal into spiritual communion with which they are about to enter. Such a usage was common in the primitive Eucharist, and the form itself is very ancient, though in its structure and in certain expressions it resembles a prayer with the same title in Knox's Book of Common Order.

The *Words of Institution* are inserted in compliance with the Directory, and serve both as a warrant and a lesson to insure the intelligent reception of the Sacrament, especially when explained after the manner of the Exhortation following them. They form that portion of the rite which our Saviour himself dictated, and are afterwards repeated by the minister, while giving the elements, "in accordance with his example, institution, and command," as a declaration to the people, rather than as part of the consecrating prayer; the latter usage seeming to carry in it a notion of some transubstantiative effect upon the bread and wine to which the words refer.

The *Admonition* and *Invitation* have their warrant in the Apostolic Epistles and in the Directory, and owe their form to the "Order of Communion." They also correspond to the primitive usage of dismissing the catechumens and separating the communicants at the close of the ordinary service, with such exclamations as "No Profane!" "Let none depart entitled to stay!" and are designed at once to guard the Sacrament from an injurious effect upon "the profane, the ignorant, and the scandalous," and to encourage the timid, penitent, and believing in their advances.

The *Confession* is from the same source, somewhat abbreviated in form, and with an added clause from the Calvinistic Confession of Pollanus.* As a preliminary act in coming to the Communion, it is common to all liturgies, and dictated by universal Christian feeling. No language could be more deeply penitential, or more fittingly express the pungent convictions and fervid supplications with which the worthy communicant approaches the Sacrament.

The *Prayer for Absolution*, which then immediately follows, is a Protestant version of the old form, and suitably differs from that in the Daily service, by being precatory rather than declaratory in style. It is also appropriately followed by the more scriptural though less liturgical expression of the same sentiment, the *Comfortable Words*, proceeding on the Calvinistic principle of "raising sinners to the hopes of pardon" after confession, and also of reciting the revealed grounds upon which that pardon is sought, declared, and granted.

The *Prayer of Humble Access* is an entirely Protestant form, which was composed by the English Reformers for the "Order of Communion," and breathes the deeply religious spirit of the age in which it was produced. In the Prayer-book it became transferred to a later stage of the service, where it only breaks the continuity of feeling; but as first used, and here preserved in its original connection, it collects the feelings of mingled humility and assurance, resulting from the Confession and Absolution preceding it, and prepares the

* Procter, p. 346.

suppliant for the more joyous devotions of the Eucharist then to follow.*

At this point we enter upon our second general division, which we have termed the Communion itself, and which is the most primitive and apostolic portion of the office, having been largely in use in the primitive Church, as well as in the modern Calvinistic liturgies.

The *Versicles*, with which it begins, may mark the transition from the one portion to the other, with a befitting change of tone and posture, and also themselves appropriately herald the Thanksgiving. Especially the *Sursum Corda*† (“Lift up your hearts”) was used in the early Christian assemblies as a warning to the worshipper to assume the devotional intention proper at this juncture; and the other responses, following between the minister and the communicant, may further serve to stir up and provoke an attentive mood and solemn expectancy as the critical part of the service approaches.

The *Preface*, which then introduces the acts of Thanksgiving and Praise, bears traces of the more liturgical style of a later age, when the free usages of primitive worship had begun to harden into a ritual. It varied, in the Latin office, with the recurring festivals of the Church year, and was designed to present the event or doctrine celebrated in each as the special ground of the following thanksgiving. Of these Proper Prefaces, only the five relating to the Nativity, Resurrection, and Ascension of Christ, the Mission of the Holy Ghost, and the Trinity, were retained in the English office. This is certainly, as far as it goes, an improvement. To celebrate the Lord's Supper in commemoration of an apostle, saint, or martyr, is a manifest perversion; but it is still doubtful whether even such an event as the Birth or Ascension of Christ is entirely congruous with a rite

* The last clause is amended in accordance with the Presbyterian Exceptions. Compare it also with “Order of Communion” and First and Second Prayer books of Edward VI. Parker Society edition.

† See Presbyterian Rejoinder, Documents, p. 210; “Apostolical Constitutions,” in Bunsen's Hippolytus, vol. ii. p. 48; and Pollanus' *Liturgia Peregrinorum*.

expressly framed to symbolize his death and convey the benefits of his passion. Moreover, the interjection of such foreign ideas at this moment can only tend to interrupt the flow of devotion toward the Sacrament, and confuse the grateful feeling proper to it. We have therefore retained but a single Preface, setting forth the burden of the Eucharist itself, the great sacrifice of Christ upon the Cross, as the theme of exultant praise in receiving it. The language used for this purpose is taken from another portion of the office where it seems to occur less appropriately than in this connection.*

The *Tersanctus*, or *Trisagion*, so called from its threefold ascription of the word Holy, then follows in fulfilment of the Preface, as an exalted act of adoration and gratitude, lifting the worshipper into communion with the whole heavenly host, as if in anticipation of that glorious realization of the Eucharistic symbol, when the Lamb, appearing as it had been slain, becomes the centre of universal praise. This sublime hymn seems to have derived its theme from the seraphic vision in Isaiah, and has been in use in the Christian Church, as part of this service, from the most primitive times.†

The *Prayer of Consecration* is designed, in accordance with the Directory, to "set apart the elements from common use," by charging them with their appointed significance as emblems and pledges of that broken body and shed blood of Christ which they exhibit, by invoking the Holy Spirit to render them means of spiritual nourishment, and by imploring those inward graces necessary to their worthy reception. The language of the form is derived from very ancient sources, so amended by the English Reformers as to exclude all ideas of transubstantiation in the elements themselves, and with an added clause from the Westminster Catechism, expressing their effect in the believing recipient. The petition for the consecrating or blessing the ele-

* Compare Prefaces in Miss. Rom. and in English Prayer-book with this edition.

† See the Primitive Eucharist in Bunsen, p. 49.

ments, "with the Word and Holy Spirit," is taken from King Edward's Prayer book, and is an addition suggested by the Presbyterians, and in accordance with the doctrine of our standards.*

The *Breaking of the Bread* is a ceremony which belonged to the rite as instituted by Christ and described by the apostles, which was common in the primitive and reformed liturgies, which is required by the Directory, and in accordance with the Presbyterian Exceptions, and which itself enters into the symbolical structure of the Sacrament by representing the breaking of Christ's body for us, and our communion with him and with one another as his members.†

The *Administration of the Elements* is prescribed according to the rules in the Directory, and is designed to be a devout repetition, as near as may be, of the original scene of the Lord's Supper; the Minister standing at a table rather than at an altar, and the communicants being assembled around or before it, while he gives them the sacred emblems in the name and with the words of Christ.‡

The *Sentences of Scripture* to be pronounced, during the distribution of each element, and the rubric explaining their use, are from the Calvinistic and Knoxian liturgies, and allowable according to the Directory, which prescribes no form of words for "putting the communicants in mind of the grace signified by the Sacrament." Such inspired declarations, aptly chosen,

* Confession of Faith, chap. xxix.; Larger Catechism, Q. 160, 170; Early Prayer books and Presbyterian Exceptions.

† Hodge's Outlines of Theology, p. 505.

‡ In the Liturgy of Pollanus, the words used were, "Panis quem frangimus communicatio est corporis Christi; accipite, comedite memores corpus Christi pro vobis esse fractum. Calix benedictionis cui benedicimus communicatio est sanguinis Christi, qui pro vobis est fusus in remissionem peccatorum"—a form compiled from the different Scriptures relating to the Sacrament. The Westminster Directory has the following: "According to the holy institution, command, and example of our blessed Saviour Jesus Christ, I take this bread, and having given thanks, break it, and give it unto you. (There the minister, who is also himself to communicate, is to break the bread, and give it to the communicants:) *Take ye, eat ye; this is the body of Christ which is broken for you: do this in remembrance of him.*"

would seem to be preferable either to the repetition of the same formula to each communicant, or to the loose harangues to the whole assembly, which sometimes mar the service. It is a time when the simple Word of God will prove a better help to devotion than any words of man, uttered with rhetorical propriety, or in strained exhortation; and the practice has been found as acceptable as it is profitable.*

The *Silent Prayer*, after receiving the elements, is a primitive and catholic usage, would seem to be dictated by a spontaneous feeling, and has, besides, the incidental advantage of affording the minister as well as the communicant an interval for secret devotion.

The third and concluding portion of the office, termed the Post-Communion, is a brief series of services suited to incite and express the sentiments proper to the communicant on leaving the Lord's Table. Like the Ante-Communion or Preparatory Lecture, it is sometimes reserved as a separate service in the after part of the day, with a sermon or exhortation, designed to express the thankful feeling of the communicants, or to admonish them to walk worthy of their vocation as Christ's followers. As here arranged, it forms a fitting conclusion to the office, and is more in accordance with the Directory than a distinct service after the first glow of the sacramental devotion has faded.

The *Scripture Sentences after Communion* are taken in part from King Edward's Prayer-book, and may appropriately mark the transition to this portion of the office by expressing, according to the selection used, the feelings which will spontaneously arise at the moment.

The *Thanksgiving after Communion* is an act of devotion prescribed by the Directory, and common in all Presbyterian liturgies. The first of the two examples given formed the conclusion of the Consecration Prayer in 1549; but at the Calvinistic revision in 1552 it was transferred to its present position,* where alone it is

* Eutaxia, p. 56. Book of Public Prayer. Book of Common Order. Liturgies of German Reformed Church and Evangelical Lutheran Church.

* In the American Episcopal edition it is transferred back again to the Consecration Prayer, where it appears in connection with cer-

fittings offered, and where, moreover, it no longer implies a material oblation of the elements, but a spiritual oblation made by the communicants of their own persons, with praise and thanksgiving, in the language of St. Paul's exhortation to "present our bodies a living sacrifice, holy, acceptable to God, as our reasonable service." Such an act of grateful personal dedication of himself to Christ will be a spontaneous impulse of the communicant at this juncture, and could scarcely be expressed in more scriptural terms. The second example is also a strictly Protestant form, composed by the Calvinistic Reformers, and may serve to vary the feeling resulting from the Sacrament by expressing more the feeling of praise in connection with prayer for self-consecration. If the Lord's Prayer has not been used in the preceding service, it will be in accordance with liturgical law and usage to offer it also with the Thanksgiving.

The *Hymn* and *Doxology* will express, in still more joyous form, this thankfulness, and conclude the office as our Lord and his apostles concluded it, when they "sang an hymn and went out into the Mount of Olives." The "Gloria in Excelsis," or Greater Doxology, is prescribed in late editions; but the "Song of Simeon," "Lord, now lettest thou thy servant depart in peace," was in universal use at the close of the Calvinistic liturgy, and beautifully connects together ideas of the earthly and the heavenly Communion at the moment of dismissing the communicants. "They can rise no higher in this life. There is nothing beyond but heaven. Their longings find fit expression in the *Nunc Dimittis*."†

The *Blessing* follows in accordance with catholic usage. The form, compiled by Bucer, is here given in other editions, but in this is placed for ordinary use among the forms at the close of the Sunday service. The benediction, inserted in place of it, is taken from

tain other expressions taken from the Scottish Prayer-book of Laud. "The result of the patch-work," says Bunsen, "is (with a little grammatical inaccuracy) the following remarkable prayer." (Then follows the prayer as found in the Prayer-book of the Protestant Episcopal Church.) Vol. ii. p. 198.

† Eutaxia, p. 46. Preface to Lutheran Liturgy.

the Directory, and besides being in the very words of Scripture, has the advantage of rising into a solemn doxology of both minister and people at the close.

SECT. IX. *The Revised Baptismal Services.*

The Baptismal offices form a class of initiatory rites and services by means of which the children of the Church and converts from the world may be personally trained for the communion of the faithful. As here arranged, they contain the Directory inserted as literally as possible in place of the English Rubric, and will be found to be substantially in agreement with primitive and Presbyterian usage.

The *Order of Baptism of Infants* is simply our Baptismal Directory interwoven with appropriate forms or examples of each part of the service, originally derived in part from the ancient office, and in part from the formulary of Bucer and Melancthon, and afterwards subjected at first to the Calvinistic revision of 1552, and finally to the Presbyterian revision of 1661. The effect of these emendations has been, 1. The abolition of the office of Sponsors or Pro-parents, except in the anomalous cases mentioned in the last rubric; 2. The careful removal of expressions declaring the absolute and invariable regeneration of children in baptism; 3. The exclusion of chrism, the sign of the cross, and other superstitious ceremonies practised in the mediæval ritual. The Presbyterian revisers were willing that the use of the sign of the cross should be left free to the choice of the parents; but the phrase in our Directory, "without adding any other ceremony," seems to allow no such option. The alterations and amendments express the sense of our standards in their own language or in that of their framers, as far as can be, and the whole office, whether used as a model or as a fixed form, is suited to redeem this Sacrament from the practical neglect into which it has fallen, both as to its doctrine and the mode of administration.*

* For the sources of this form, see the Westminster and American Directory and Confession of Faith, the Presbyterian Exceptions and Rejoinder, Baxter's Reformed Liturgy, the Proposed Alterations of

The *Catechism*, defined "an instruction to be learned by baptized children and others before they come to the Communion," belongs to a class of strictly Protestant formularies which sprang up in great numbers at the Reformation, and were designed to ensure the early indoctrination of the rising generation. They proceed upon the principle of the catechetical schools in the primitive Church, and the Sunday-schools in the modern Church, and are a private and laic mode of teaching, as distinguished from the more public and official preaching of the Word. The need of a Larger Catechism, to be added to that which Cranmer placed in the Prayer-book, and used for the instruction of persons of riper years, was very soon felt, and several manuals of the foreign Reformers came into use, among them the Larger and Shorter Catechisms of Calvin, which were ordered by statute to be taught in the University of Oxford as late as 1578.* The meagreness of the Prayer-book Catechism led the Presbyterians to propose a number of amendments, in which it is plain they had before their minds those Westminster models which form our only authorized expositions of Christian doctrine. And we have therefore complied with both authorities by inserting the Creed, the Decalogue, and the Lord's Prayer, as the instruction for very young children, and the Westminster Catechism as the explanation of those formularies for the indoctrination of the more advanced catechumen. At the same time, however, we are free to admit that another and simpler and more personal form, somewhat on the model of that in the Prayer-book, with the emendations of the Presbyterian revisers, is a great desideratum; and nothing but an unwillingness to risk the introduction of a disturbing element has prevented the insertion of it in this edition.†

1668 and 1689, and the Presbyterian Liturgies of the Continent. Knox's Book of Common Order. Digest of Acts of the General Assembly.

* Eutaxia, p. 196. Procter. p. 392.

† After the Exceptions against the Catechism were presented, the argument was thus continued:

Episcopalian Answer. "The Catechism is not intended as a whole

The Order of Admission to the Lord's Supper of Children Baptized and come to Years of Discretion, is the logical, and, in a normal state of the Church, would be the invariable sequel and complement of the Baptismal service and the Catechetical training. Such a form or rite was no doubt practised from the apostles' time, until at length it became magnified into the pseudo-sacrament called *Confirmation*; and even those Reformed Churches which have discarded the name have still retained the thing in the shape of some usage, more or less ceremonial, by which baptized persons are publicly admitted to the Communion. The form here given is simply chap. ix. of the Directory, prefixed as a rubric to the English office, so amended by the Presbyterians as to preclude several grave errors. The principal points of difference are, 1. Candidates are not simply required to recite memoriter the Commandments, the Apostles' Creed, and the Lord's Prayer, but must "be free from scandal," and "be examined as to their knowledge and piety."* 2. The "officers of the church are the judges of their qualifications,"† and the act of their admission to the Communion is not restricted to

body of divinity, but as a comprehension of the articles of faith, and other doctrines most necessary to salvation; and being short, is fittest for children and common people, and, as it was thought, sufficient upon mature deliberation, and so is by us."

Presbyterian Rejoinder. "The Creed, Decalogue, and the Lord's Prayer, contain all that is absolutely necessary to salvation at least. If you intended no more, what need you make a Catechism? If you intend more, why have you no more? But except in the very words of the Creed, the essentials of Christianity are left out. If no explication is necessary, trouble them with no more than the text of the Creed, &c. If explication be necessary, let them have it; at least in a larger Catechism fitter for the riper." Documents, p. 328.

* "We desire that the credible, approved profession of faith and repentance be made necessities." *Presbyterian Rejoinder.*

† "There exists a difference between the traditionary views and practice of the Presbyterian and Congregational Churches with respect to the ability, the right, and the duty of church officers, of forming and affirming a positive official judgment upon the inward spiritual character of applicants for church privileges. The Congregationalists understand by 'credible profession,' the positive evidence of a religious experience which satisfies the official judges of the gracious state of the applicant. The Presbyterians understand by that phrase only an intelligent *profession* of true spiritual faith in Christ which is not contradicted by the life." *Hodge's Outlines of Theology*, p. 515.

any superior order of diocesan clergymen, but exercised as an ordinary ministerial function by the pastor in connection with the parochial presbytery or elders of the congregation.* 3. The ancient benedictory symbol of the imposition of hands upon the head of the candidate is neither enjoined nor forbidden, and if practised, would appear neither as an apostolic rite nor as a sacramental sign conveying special grace, but only as an ordinary pastoral blessing and token of religious consecration, that might accord with the spontaneous feeling of the parties at the moment. The office, thus amended, forms a natural link between the two sacraments of infant Baptism and adult Communion, and is fitted not only to exhibit the truth in contrast with the error of Confirmation as practised in the Roman and Anglican Churches, but also to magnify the Sacraments rather than to depreciate them, and to develope the organic life of the Church by its own normal increase.†

The Order of Baptism for Adults and such as are out of the Visible Church, is a comparatively modern office;

* Prelatical as distinguished from Presbyterial Confirmation, is not practised in the Greek Church or in the Lutheran Church, and as retained in the Anglican Church is most naturally regarded as a remnant of Romanism, and one of the fruitful sources of a false theory of the ministry and Sacraments which has pervaded both bodies." See Stanley's *History of Eastern Church*, p. 518.

† "This passage (Heb. vi. 2) abundantly testifies that this rite had its beginning from the apostles, which afterwards, however, was turned into superstition, as the world almost always degenerates into corruptions, even with regard to the best institutions. They have, indeed, contrived the fiction that it is a Sacrament by which the spirit of regeneration is conferred, a dogma by which they have mutilated baptism; for what was peculiar to it, they transferred to the imposition of hands! Let us then know that it was instituted by its first founders that it might be an appointed rite for prayer, as Augustine calls it. The profession of faith which youth made, after having passed the time of childhood, they indeed intended to confirm by this symbol, but they thought of nothing less than to destroy the efficacy of baptism. Wherefore the pure institution at this day ought to be retained, but the superstition removed. And this passage tends to confirm pedo-baptism; for why should the same doctrine be called as to some baptism, but as to others the imposition of hands, except that the latter, after having received baptism, were taught in the faith, so that nothing remained for them but the laying on of hands?" Calvin's *Commentary on Hebrews*, p. 134. See also Schaff's *History of Apos. Church*, p. 584. Neander's *Hist.*, vol. i. p. 315.

although Adult, as well as Infant, Baptism doubtless prevailed in the Church of the apostles as it must still prevail in unevangelized communities. As here amended, it consists of rubrics taken from our standards, and illustrated by forms derived from the same sources which yielded the Order of Infant Baptism, with such additions and alterations as the difference between them requires.

SECT. X. *The Revised Occasional Services.*

Under the head of Occasional Services we may conveniently class such as do not enter statedly into the Public Services as congregational acts of worship, but grow out of the special *occasions* of Matrimony, Sickness, Death, and Burial, when the Church comes in contact with domestic and social life. They are in no sense Sacraments, though they proceed upon natural relations and instincts which are recognised in the Scriptures as of divine appointment, and which it is the mission of the Christian ministry to cherish, exalt, and sanctify. As here presented, they will be found to have been derived from the same liturgical sources, and through the same revisions, to which we owe the services already reviewed.

The *Form of Solemnization of Matrimony* is derived in part from the ancient office, and in part from the formularies of Melancthon, Bucer, and Lasco. The greater portion of it also appears in the Genevan liturgy of Knox and Whittingham. The introductory and concluding rubrics are taken from the Directory, and, together with the few emendations made in the text according to the Presbyterian Exceptions, serve to guard the rite on the one hand from the superstition which would exalt it into a church-sacrament, and on the other from the sensuality which would degrade it into a mere civil compact. Certain expressions also have been dropped, which, though scriptural and salutary, and deserving to be read and pondered, are in questionable taste as recited in a public service; while at the same time enough has been retained to inculcate

the sacredness and purity of true marriage both upon Christians and upon unbelievers.

The *Order for the Visitation of the Sick* is almost entirely due to the ancient office, the Absolution being omitted as liable to be perverted to superstitious ends, and the rubrics so amended as to better accord with American customs. Whether used as a model upon which to construct sick-room devotions, or as a form in cases where any is desired or needed, its fitness as an office of consolation cannot be questioned.

The *Order for the Communion of the Sick*, which may properly be blended with or added to the preceding service, is simply the English form, prefaced with a rubric, which is in the words of an Act passed by the last General Assembly, and by which it will be sufficiently guarded from superstition and perversion.

The *Order for the Burial of the Dead* is also mainly derived from the ancient service, but has been freed from mediæval superstitions and unsafe expressions by the Protestant additions and Presbyterian emendations which it has received. The Words of Committal* are from Bucer, amended with phrases from the Advent Collect, and from Rev. xx. 13; and the Prayers after Burial were added at the Calvinistic revision in 1552, and in the unmutilated form, in which they are here retained, bear internal evidence of their origin.†

The Presbyterian Exceptions also have been carefully applied, and the whole office thus rendered "consistent with the largest rational charity" towards the dead, as well as with that "instruction and comfort of the living," for which it is universally acknowledged to be so beautifully fitted.

SECT. XI. *The Additional Services.*

Besides domestic occasions for the exercise of the pastoral or ministerial function, there will arise other, more public emergencies, when the Church comes in

* The use of these words, after some discussion, was decided to be allowable by the Westminster Assembly. See Lightfoot's Journal.

† Compare also with the "Forme and Maner of Buriall usit in the Kirk of Montrois." Published by Wodrow Society. Miscellany, vol. i.

contact with the State; and the forms suited to them must vary according to the social usages or civil laws which prevail in different countries. To this class belong the *Additional Services* in this edition, printed in different type, as a supplement to the ordinary Prayer-book, and designed to adapt it more completely to the political and religious peculiarities of American society. They are taken from a Manual lately prepared by the editor, and examined and recommended by a number of clergymen of national reputation in the different Christian denominations of the country, and are, as far as possible, a compilation from the Holy Scriptures, the ancient liturgies, and the modern formularies of the Reformed Churches; the few examples not afforded by such sources having been composed out of scriptural and liturgical expressions after the same models. Although free from sectarian peculiarities, and compiled before the idea of this Prayer-book was formed, their addition to it may give it greater fulness and fitness, if not for actual use, yet at least as a help toward something better.*

* "A Manual of Worship, suitable to be used in Legislative and other Public Bodies, in the Army and Navy, and in Military and Naval Academies, Asylums, Hospitals, &c. Compiled from the Forms and in accordance with the Common Usages of all Christian Denominations."

RECOMMENDATION.

"The undersigned cordially unite in recommending this **MANUAL OF WORSHIP** as suitable for discretionary use in National and State Legislatures, in the Army and Navy, and in Military and Naval Institutions, in cases where our own respective rules and customs of worship cannot be exclusively maintained."

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The *Form of Visitation of Mourners* is a social service, neither public nor domestic, strictly speaking, though it corresponds somewhat to the *Visitation of the Sick*. Its chief warrant, however, is the existing usage of having an office of devotion at the house of the deceased person, before proceeding to the church or to the grave, or in cases where it is not convenient or desirable for all the company to attend either of those services. On such informal occasions, the practice of reading aptly chosen portions of Scripture, and accompanying them with a brief address, if need be, and suitable petitions, has been found more acceptable than set lessons and collects, or than the opposite extreme of desultory exhortation and prayer.

The *Forms of Public Humiliation* and *Public Thanksgiving*, like the English state-services, are modelled upon the Order of the Daily and Sunday Offices, and may be either blended with or added to corresponding portions of those offices, as circumstances will dictate. The examples given are mainly of early English origin, with such modern emendations and additions as our political system demands; and it is believed that they comprise all the ordinary public vicissitudes which will

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be likely to become, by appointment of the civil authority, an occasion either of humiliation or of thanksgiving.

The *Forms of Daily Prayer to be used in Legislatures, in the Army and Navy, in Schools and Families*, and other like recurrent occasions, are examples of a class of devotions, incident to civil and social life, for which the Prayer-book does not make adequate provision, as is shown by the numerous manuals which are issued to meet the want. The peculiarity of those here given is, that they are derived from catholic sources, and framed upon scriptural and liturgical models.

The *Various Prayers* and *Various Thanksgivings*, to be used in connection with the immediately preceding forms, or in the Daily or Sunday Office, as the special occasion will require, correspond to the miscellany usually placed after the Litany, but differ from them in being more numerous and various, and therefore too unwieldy a collection to be inserted in the midst of the ordinary service. They also are mainly classic in their origin and style, and may serve either as samples or as set forms, by means of which public, social, or private worship may be varied and adapted to the different emergencies and vicissitudes of human life.

The date and authorship of these forms, as far as ascertainable, will appear in our *General Index to the Historical Sources of the Prayer-book*, to which we must also refer the reader for a variety of other minute information respecting its contents, which could not be included in our previous review without pedantic and wearisome citations at every step of our progress. The accuracy of the Index, in any particular case, can easily be tested by referring to the authorities already quoted.

APPENDIX I.

A CHRONOLOGICAL LIST OF THE PRINCIPAL HISTORICAL
AND LITURGICAL DOCUMENTS CONNECTED WITH THE
COMPILATION AND REVISION OF THE PRAYER-BOOK,
AND USED IN THE PREPARATION OF THIS EDITION.

The following List may sufficiently exhibit, at one view, the literary history of the Prayer-book, but comprises only such writings as are most authoritative in deciding questions relating to it, without pretending to include the numerous collateral works in the shape of histories, expositions, editions, and versions to which it has given rise, and which by themselves form a bibliography too extensive to be brought within the limits of this treatise.

King Edward's First Prayer-book (1549.)

The Latin Breviary, Missal, and Ritual.

The English Litany of Henry the Eighth.

The German Reformation-book of Bucer and Melancthon, prepared for Hermann, Elector of Cologne.

The English "Order of Communion."

King Edward's Second Prayer-book (1552.)

Calvin's Letters to the Lord Protector, to King Edward the Sixth, and to Bucer, urging further Reformation.

Bucer's Censura of the Prayer-book.

The Calvinistic Liturgy of Pollanus.

The Calvinistic Liturgy of Lasco.

King Edward's Prymer, or Book of Private Prayer.

Original Works and Letters of the English Reformers, collected by the Parker Society.

The Frankfort Prayer-book (1553.)

Brief Discourse of the Troubles at Frankfort, by Knox and Whittingham.

Original Letters and Works of the English Exiles at Frankfort.

Knox's Book of Common Order for the English Church at Geneva.

Queen Elizabeth's Prayer-book (1558.)

The Litany used in the Queen's Chapel.

Original Works and Letters of Elizabethan Reformers.

The Puritan Editions of the Prayer-book.

The Prayer-book of King James I. (1603.)

The Millenary Petition for Revision.

Alterations or Explanations made in 1604.

The Prayer-book of Charles I. (1639.)

Archbishop Laud's Prayer-book for Scotland.

The Parliamentary Committee's Considerations upon the Book of Common Prayer.

The Parliamentary Order for Revision of the Liturgy.

The Calvinistic and Knoxian Liturgies before the Parliamentary Assembly of Divines.

The Westminster Assembly's Directory for Public Worship.

The Prayer-book of Charles II. (1661.)

Declaration of King Charles II. from Breda.

Interview of the Presbyterian Ministers with King Charles II. at Breda.

Discourse of the Ministers with King Charles II. in London.

The First Address and Proposals of the Ministers.

Archbishop Usher's Model of Church Government.

Requests verbally presented to King Charles II. in consequence of the Act for restoring the English Clergy.

The Bishops' Answer to the First Proposals of the London Ministers, who attempted the work of reconciliation.

A Defence of our Proposals to His Majesty for Agreement in Matters of Religion.

His Majesty's Declaration to all his loving subjects of his kingdom of England and dominion of Wales concerning Ecclesiastical affairs.

The Petition of the Ministers to the King upon the first draft of his Declaration.

Alterations in the Declaration proposed by the Ministers.

Humble and grateful acknowledgment of some Ministers of London for the Declaration.

A Proclamation prohibiting all unlawful and seditious meetings and conventicles under pretence of religious worship.

The King's Warrant for the Conference at the Savoy.

The Exceptions against the Book of Common Prayer.

The Answer of the Bishops to the Exceptions of the Ministers.

The Petition for peace and concord presented to the Bishops with the proposed Reformation of the Liturgy.

The Rejoinder of the Ministers to the Answer of the Bishops.

Paper offered by Bishop Cosins, and Answer thereto.

The Discussion on Kneeling at the Lord's Supper.

The Discussion on the Sinfulness of the Liturgy.

The Reply to the Bishops' Disputants which was not answered.

Petition to the King at the close of the Conference.

The Act of Uniformity, 14 Car. ii. cap. 4.

Efforts of Presbyterian Ministers to have the King's Declaration of October, 1660, enacted.

Extracts from Journals of Parliament relating to the passing of the Act of Uniformity.

The Six Hundred Alterations made in the Book of Common Prayer by Convocation, and adopted by Parliament.

The Publication of the Book of Common Prayer.

The King's Declaration of the 27th of December, 1662.

Proceedings in Parliament upon the King's Declaration of 26th December, 1662.

The Conventicle Act, 1664; 16 Car. ii. cap. 4.

The Five Mile Act, 17 Car. ii. cap. 2.

The Conventicle Act, 1670; 22 Car. ii. cap. 1.

The Test Act, 25 Car. ii. cap. 2.

The Prayer-book of King William III.

Proposals for the Comprehension of the Presbyterians, and Indulgence to the Independents, between Bishops Stillingfleet, and Tillotson, etc., and Drs. Bates, Manton, and Baxter.

Declaration of William, Prince of Orange, to endeavor a good agreement between the Church of England and Protestant Dissenters.

Alterations in the Book of Common Prayer prepared by the Royal Commissioners for the Revision of the Liturgy in 1689.

The Toleration Act, 1 Guil. et Mar.

APPENDIX II.

THE PRESBYTERIAN EXCEPTIONS AGAINST THE BOOK OF COMMON PRAYER,

PRESENTED AT THE SAVOY CONFERENCE, A. D. 1661.

From the preceding list of authorities we select, for the reasons given in chap. viii, the following document, and here present it, not only as the basis of this edition, but as a historical nucleus of all previous and subsequent editions and revisions, as will appear in the notes which we have collated from the different authorities dating before and after it. The references are to pages in this treatise, which, in connection with corresponding portions of the Prayer-book, will show the manner in which these Exceptions have been applied.

ACKNOWLEDGING with all humility and thankfulness, his majesty's most princely condescension and indulgence, to very many of his loyal subjects, as well in his majesty's most gracious Declaration, as particularly in this present commission, issued forth in pursuance thereof; we doubt not but the right reverend bishops, and all the rest of his majesty's commissioners intrusted in this work, will, in imitation of his majesty's most prudent and Christian moderation and clemency, judge it their duty (what we find to be the apostles' own practice) in a special manner to be tender of the churches' peace, to bear with the infirmities of the weak, and not to please themselves, nor to measure the consciences of other men by the light and latitude of their own, but seriously and readily to consider and advise of such expedients as may most conduce to the healing of our breaches, and uniting those that differ.

And albeit we have a high and honorable esteem of

those godly and learned bishops and others, who were the first compilers of the public liturgy, and do look upon it as an excellent and worthy work, for that time, when the Church of England made her first step out of such a mist of popish ignorance and superstition wherein it formerly was involved; yet, considering that all human works do gradually arrive at their maturity and perfection, and this in particular, being a work of that nature, hath already admitted several emendations since the first compiling thereof:—

It cannot be thought any disparagement or derogation either to the work itself, or to the compilers of it, or to those who have hitherto used it, if after more than a hundred years, since its first composure, such further emendations be now made therein as may be judged necessary for satisfying the scruples of a multitude of sober persons, who cannot at all (or very hardly) comply with the use of it, as now it is, and may best suit with the present times after so long an enjoyment of the glorious light of the gospel, and so happy a reformation: especially considering that many godly and learned men have from the beginning all along earnestly desired the alteration of many things therein; and very many of his majesty's pious, peaceable, and loyal subjects, after so long a discontinuance of it, are more averse from it than heretofore; the satisfying of whom (as far as may be) will very much conduce to that peace and unity which is so much desired by all good men, and so much endeavored by his most excellent majesty.*

And therefore, in pursuance of this his majesty's most gracious commission, for the satisfaction of tender consciences, and the procuring of peace and unity amongst ourselves, we judge meet to propose,

I. First, that all the prayers and other materials of

* This Preface, in which a hundred years of grievance and protest find utterance, was warmly discussed, paragraph by paragraph, in the Episcopalian *Answer* and Presbyterian *Rejoinder*; and though its lofty conservatism and catholicity were disregarded by the English prelates in the day of their power, yet its spirit still lives in the liberal and spiritual portion of the Church of England, and cannot but increase in the corresponding class of American Episcopalians in proportion as the common enemy of ritualism shall force them into closer practical union with their hereditary Presbyterian allies.

the liturgy may consist of nothing *doubtful* or *questioned* amongst pious, learned, and orthodox persons, inasmuch as the professed end of composing them is for the declaring of the unity and consent of all who join in the public worship; it being too evident that the limiting of church-communion to things of *doubtful disputation*, hath been in all ages the ground of schism and separation, according to the saying of a learned person.*

“To load our public forms with the private fancies upon which we differ, is the most sovereign way to perpetuate schism to the world’s end. Prayer, confession, thanksgiving, reading of the Scriptures, and administration of the sacraments in the plainest and simplest manner, were matter enough to furnish out a sufficient liturgy, though nothing either of private opinion, or of church-pomp, of garments, or prescribed gestures, of imagery, of music, of matter concerning the dead, of many superfluities which creep into the Church under the name of *order* and *decency*, did interpose itself. To charge churches and liturgies with things unnecessary, was the first beginning of all superstition, and when scruple of conscience began to be made or pretended, then schism began to break in. If the special guides and fathers of the Church would be a little sparing of incumbering churches with superfluities, or not over-rigid, either in reviving obsolete customs, or imposing new, there would be far less cause of schism or superstition; and all the inconvenience were likely to ensue would be but this, they should in so doing yield a little to the imbecility of their inferiors; a thing which St. Paul would never have refused to do. Meanwhile, wheresoever false or suspected opinions are made a piece of church-liturgy, he that separates is not the schismatic; for it is alike unlawful to make profession of known or suspected falsehood, as to put in practice unlawful or suspected action.”

* In this first exception is presented that ideal of orthodoxy blended with charity, authority with liberty, and unity with variety, which Presbyterian churches, not only in England, but in all countries, have steadfastly pursued, oftentimes, as in this instance, at the expense of their worldly interests.

II. Further, we humbly desire that it may be seriously considered, that as our first Reformers out of their great wisdom did at that time so compose the liturgy as to win upon the papists, and to draw them into their church-communion, by varying as little as they well could from the Romish forms before in use: so whether in the present constitution, and state of things amongst us, we should not, according to the same rule of prudence and charity, have our liturgy so composed as to gain upon the judgments and affection of all those who, in the substantials of the Protestant religion, are of the same persuasions with ourselves: inasmuch as a more firm union and consent of all such, as well in worship as in doctrine, would greatly strengthen the Protestant interest against all those dangers and temptations which our intestine divisions and animosities do expose us unto from the common adversary.*

III. That the repetitions, and responsals of the clerk and people, and the alternate reading of the psalms and hymns, which cause a confused murmur in the congregation, whereby what is read is less intelligible, and therefore unedifying, may be omitted: the minister being appointed for the people in all public services appertaining unto God, and the Holy Scriptures, both of the Old and New Testament, intimating the people's part in public prayer to be only with silence and reverence to attend thereunto, and to declare their consent in the close by saying *Amen*.†

IV. That in regard the litany (though otherwise containing in it many holy petitions) is so framed that the petitions for a great part are uttered only by the people,

* An exception first raised at Frankfort in 1555, renewed at Hampton Court in 1603, adopted in the Westminster Assembly in 1645, disputed in the Episcopalian Answer, re-affirmed in the Presbyterian Rejoinder, partially conceded in 1668 by the Episcopalian Proposals for the Comprehension of the Presbyterians, and practically guaranteed in 1689 by the Act of Toleration.

† First broached at Frankfort. Practised for a century afterwards by the English Puritans. Authorized by the Parliamentary Assembly. Negatived in the Answer. Re-affirmed in the Rejoinder. Made il legal by the Act of Uniformity, and finally allowed by the Act of Toleration. Partially adopted by the American Episcopalians. Applied, pp. 58, 84.

which we think not to be so consonant to Scripture, which makes the minister the mouth of the people to God in prayer, the particulars thereof may be composed into one solemn prayer to be offered by the minister unto God for the people.*

V. That there be nothing in the liturgy which may seem to countenance the observation of Lent as a religious fast; the example of Christ fasting forty days and nights being no more imitable, nor intended for the imitation of a Christian, than any other of his miraculous works were, or than Moses his forty days' fast was for the Jews; and the act of Parliament, 5 Eliz., forbidding abstinence from flesh to be observed upon any other than a politic consideration, and punishing all those who, by preaching, teaching, writing, or open speeches, shall notify that the forbearing of flesh is of any necessity for the saving of the soul, or that it is the service of God, otherwise than as other politic laws are.†

VI. That the religious observation of saints' days, appointed to be kept as holy-days, and the vigils thereof, without any foundation (as we conceive) in Scripture, may be omitted. That if any be retained, they may be called festivals, and not holy-days, nor made equal with the Lord's day, nor have any peculiar service appointed for them, nor the people be upon such days forced wholly to abstain from work, and that the names of all others now inserted in the Calendar, which are not in the first and second books of Edward the Sixth, may be left out.‡

VII. That the gift of prayer, being one special qualification for the work of the ministry bestowed by Christ

* First questioned at Frankfort Disputed in the Answer. Defended in the Rejoinder. Left indifferent in this edition.

† Proposed in the Westminster Assembly. Denied in the Answer. Defended in the Rejoinder. Conceded by the English Episcopalians in the Commission of 1689. Adopted by the American Episcopalians in the Convention of 1786. Applied. P. 116.

‡ Partially conceded by the Episcopalians in 1641. Made an Appendix to the Westminster Directory in 1646. Refused in the Answer. Left indifferent in the Rejoinder. Dropped from the American Directory. Partially adopted in the American Episcopalian Prayer book. Applied. P. 116.

in order to the edification of his Church, and to be exercised for the profit and benefit thereof, according to its various and emergent necessity; it is desired that there may be no such imposition of the liturgy, as that the exercise of that gift be thereby totally excluded in any part of public worship. And further, considering the great age of some ministers and infirmities of others, and the variety of several services oft-times concurring upon the same day, whereby it may be inexpedient to require every minister at all times to read the whole, it may be left to the discretion of the minister to omit part of it, as occasion shall require; which liberty we find to be allowed even in the First Common Prayer-book of Edward VI.*

VIII. That in regard of the many defects which have been observed in that version of the Scriptures which is used throughout the liturgy (manifold instances whereof may be produced, as in the epistle for the first Sunday after Epiphany, taken out of Romans xii. 1, "Be ye changed in your shape;" and the epistle for the Sunday next before Easter, taken out of Philippians ii. 5, "Found in his apparel as a man;" as also the epistle for the fourth Sunday in Lent, taken out of the fourth of the Galatians, "Mount Sinai is Agar in Arabia, and bordereth upon the city which is now called Jerusalem;" the epistle for St. Matthew's day, taken out of the second epistle of Corinth, and the *ivth*, "We go not out of kind;" the gospel for the second Sunday after Epiphany, taken out of the second of John, "When men be drunk;" the gospel for the third Sunday in Lent, taken out of the *xith* of Luke, "One house doth fall upon another;" the gospel for the Annunciation, taken out of the first of Luke, "This is the sixth month which was called barren;" and many other places,) we therefore desire, instead thereof, the new translation allowed by authority may alone be used.†

* Practised for a century before by the Puritans. Authorized by the Parliamentary Assembly of Divines. Refused in the Answer. Defended in the Rejoinder. Forbidden by the Act of Uniformity. Allowed by the Act of Toleration. Practised, to some extent, by "Evangelical" Episcopalians. Guaranteed by the Directory.

† Conceded by the Episcopalians. Adopted in all subsequent Prayer-books throughout, except in the Commandments and the Psalter. Applied in the Commandments.

IX. That inasmuch as the holy Scriptures are able to make us wise unto salvation, to furnish us throughly unto all good works, and contain in them all things necessary, either in doctrine to be believed, or in duty to be practised; whereas divers chapters of the apocryphal books appointed to be read, are charged to be in both respects of dubious and uncertain credit: it is therefore desired, that nothing be read in the church for lessons, but the holy Scriptures of the Old and New Testament.*

X. That the minister be not required to rehearse any part of the liturgy at the communion-table, save only those parts which properly belong to the Lord's Supper; and that at such times only when the said holy Supper is administered.†

XI. That as the word "minister," and not priest or curate, is used in the Absolution, and in divers other places; it may throughout the whole book be so used instead of those two words; and that instead of the word "Sunday," the word "Lord's day" may be everywhere used.‡

XII. Because singing of psalms is a considerable part of public worship, we desire that the version set forth and allowed to be sung in churches may be amended; or that we may have leave to make use of a purer version.§

XIII. That all obsolete words in the Common Prayer, and such whose use is changed from their first significance, as "aread" used in the gospel for the Monday and Wednesday before Easter; "Then opened he their

* First proposed at Hampton Court. Queried by the Episcopalians in 1641. Adopted by the Westminster Presbyterians. Discussed in the Answer and Rejoinder. Conceded by the Episcopalian Commissioners of 1668 and 1689. Retained in the American Confession of Faith. Applied. P. 94.

† First proposed by Bucer in 1549. Advocated by the Elizabethan Puritans. Maintained by the Episcopalians in 1641. Denied in the Answer. Defended in the Rejoinder. Applied. P. 107.

‡ Conceded by the Episcopalian Commissioners in 1689. Applied as far as now practicable. P. 107.

§ This Exception does not refer to the prose Psalter, but to Psalms in metre. See Answer and Rejoinder, and p. 92.

wits," used in the gospel for Easter Tuesday, &c.; may be altered unto other words generally received and better understood.*

XIV. That no portions of the Old Testament, or of the Acts of the Apostles, be called "epistles," and read as such.†

XV. That whereas throughout the several offices, the phrase is such as presumes all persons (within the communion of the church) to be regenerated, converted, and in an actual state of grace, (which, had ecclesiastical discipline been truly and vigorously executed, in the exclusion of scandalous and obstinate sinners, might be better supposed; but there having been, and still being a confessed want of that, (as in the liturgy is acknowledged,) it cannot be rationally admitted in the utmost latitude of charity:) we desire that this may be reformed.‡

XVI. That whereas orderly connection of prayers, and of particular petitions and expressions, together with a competent length of the forms used, are tending much to edification, and to gain the reverence of people to them; there appears to us too great a neglect of both, of this order, and of other just laws, of method.

PARTICULARLY.

1. The collects are generally short, many of them consisting but of one, or at most two sentences of petition; and these generally ushered in with a repeated mention of the name and attributes of God; and presently concluding with the name and merits of Christ; whence are caused many unnecessary intercessions and abruptions which, when many petitions are to be offered at the same time, are neither agreeable to scriptural examples, nor suited to the gravity and seriousness of that holy duty §

* Conceded and generally adopted in the Prayer-book.

† Partially conceded and adopted.

‡ Urged by Bucer in 1549, and by the Puritans from the beginning. Enjoined by the Westminster formularies. Discussed in the Answer and Rejoinder without result. Conceded and proposed in 1668, and 1698. Carefully applied throughout this edition.

§ Denied in the Answer, but partially conceded and adopted in the Proposed Collects of 1698.

2. The prefaces of many collects have not any clear and special respect to the following petitions; and particular petitions are put together, which have not any due order, nor evident connection one with another, nor suitableness with the occasions upon which they are used, but seem to have fallen in rather casually, than from an orderly contrivance.

It is desired, that instead of those various collects, there may be one methodical and entire form of prayer composed out of many of them.*

XVII. That whereas the public liturgy of a church should in reason comprehend the sum of all such sins as are ordinarily to be confessed in prayer by the church, and of such petitions and thanksgivings as are ordinarily by the church to be put up to God, and the public catechisms or systems of doctrine, should summarily comprehend all such doctrines as are necessary to be believed, and these explicitly set down; the present liturgy as to all these seems very defective.

PARTICULARLY.

1. There is no preparatory prayer in our address to God for assistance or acceptance; yet many collects in the midst of the worship have little or nothing else.†

2. The Confession is very defective, not clearly expressing original sin, nor sufficiently enumerating actual sins, with their aggravations, but consisting only of generals; whereas confession being the exercise of repentance, ought to be more particular.‡

3. There is also a great defect as to such forms of public praise and thanksgiving as are suitable to gospel-worship §

4. The whole body of the Common-prayer also consisteth very much of mere generals: as, “to have our prayers heard—to be kept from all evil, and from all

* Denied, but afterwards adopted, in several examples, in both English and American Prayer-books. Pp. 99, 98.

† Disproved in the Answer. Not applied. P. 91.

‡ Discussed in the Answer and Rejoinder, but neither before nor afterwards. Not applied. P. 90.

§ Queried in the Answer, but finally admitted and remedied in all subsequent editions. Applied. P. 99.

enemies, and all adversity, that we might do God's will;" without any mention of the particulars in which these generals exist.

5. The Catechism is defective as to many necessary doctrines of our religion; some even of the essentials of Christianity not mentioned except in the Creed, and there not so explicit as ought to be in a catechism,*

XVIII. Because this liturgy containeth the imposition of divers ceremonies which from the first reformation have by sundry learned and pious men been judged unwarrantable, as,

1. That public worship may not be celebrated by any minister that dare not wear a surplice.

2. That none may baptize, nor be baptized, without the transient image of the cross, which hath at least the semblance of a sacrament of human institution, being used as an engaging sign in our first and solemn covenanting with Christ; and the duties whereunto we are really obliged by baptism being more expressly fixed to that airy sign than to this holy sacrament.

3. That none may receive the Lord's Supper that dare not kneel in the act of receiving; but the minister must exclude all such from the communion: although such kneeling not only differs from the practice of Christ and of his apostles, but (at least on the Lord's day) is contrary to the practice of the catholic church for many hundred years after, and forbidden by the most venerable councils that ever were in the Christian world. All which impositions are made yet more grievous by that subscription to their lawfulness which the canon exacts, and by the heavy punishment upon the non-observance of them which the act of uniformity inflicts.

And it being doubtful whether God hath given power unto men, to institute in his worship such mystical teaching signs, which not being necessary *in genere*, fall not under the rule of "doing all things decently, orderly, and to edification," and which once granted, will, upon the same reason, open a door to the arbitrary imposition of numerous ceremonies of which St. Augustine complained in his days; and the things in contro-

* See below. Exceptions against the Catechism

versy being in the judgment of the imposers confessedly indifferent, who do not so much as pretend any real goodness in them of themselves, otherwise than what is derived from their being imposed, and consequently the imposition ceasing, that will cease also, and the worship of God not become indecent without them :

Whereas, on the other hand, in the judgment of the opposers, they are by some held sinful, and unlawful in themselves ; by others very inconvenient and unsuitable to the simplicity of gospel worship, and by all of them very grievous and burthensome, and therefore not at all fit to be put in balance with the peace of the church, which is more likely to be promoted by their removal than continuance : considering also how tender our Lord and Saviour himself is of weak brethren, declaring it much better for a man to have a "millstone hanged about his neck, and be cast into the depth of the sea, than to offend one of his little ones:" and how the apostle Paul (who had as great legislative power in the church as any under Christ) held himself obliged by that common rule of charity, "not to lay a stumbling block, or an occasion of offence before a weak brother, choosing rather not to eat flesh whilst the world stands" (though in itself a thing lawful) "than offend his brother for whom Christ died:" we cannot but desire that these ceremonies may not be imposed on them who judge such impositions a violation of the royalty of Christ, and an impeachment of his laws as insufficient, and are under the holy awe of that which is written, Deut. xii. 32; "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it;" but that there may be either a total abolition of them, or at least such a liberty, that those who are unsatisfied concerning their lawfulness or expediency, may not be compelled to the practice of them, or subscription to them; but may be permitted to enjoy their ministerial function, and communion with the church, without them.

The rather because these ceremonies have for above an hundred years been the fountain of manifold evils in this church and nation, occasioning sad divisions between ministers and ministers, as also between

ministers and people; exposing many orthodox, pious, and peaceable ministers to the displeasure of their rulers, casting them on the edge of the penal statutes, to the loss not only of their living and liberties, but also of their opportunities for the service of Christ and his church; and forcing people either to worship God in such a manner as their own consciences condemn, or doubt of, or else to forsake our assemblies, as thousands have done. And no better fruits than these can be looked for from the retaining and imposing of these ceremonies, unless we could presume that all his majesty's subjects should have the same subtilty of judgment to discern even to a ceremony how far the power of man extends in the things of God, which is not to be expected; or should yield obedience to all the impositions of men concerning them, without inquiring into the will of God, which is not to be desired.

We do therefore most earnestly entreat the right reverend fathers and brethren, to whom these papers are delivered, as they tender the glory of God, the honor of religion, the peace of the Church, the service of his majesty in the accomplishment of that happy union, which his majesty hath so abundantly testified his desires of, to join with us in importuning his most excellent majesty, that his most gracious indulgence, as to these ceremonies, granted in his royal Declaration, may be confirmed and continued to us and our posterities, and extended to such as do not yet enjoy the benefit thereof.*

XIX. As to that passage in his majesty's Commission, where we are authorized and required to compare the present liturgy with the most ancient liturgies which have been used in the Church in the purest and most primitive times; we have in obedience to his majesty's Commission, made inquiry, but cannot find any records

* These ceremonies were abandoned by the English Episcopalians at Frankfort; opposed by the Puritans at Hampton Court; minutely enjoined in the Scottish Prayer-book; abolished by the Parliamentary Assembly; defended in the Answer; deplored in the Rejoinder; left indifferent in the Proposed Prayer book of 1698. and also to some extent in the Protestant Episcopal Prayer-book, and in this edition. Pp. 83, 84.

of known credit, concerning any entire forms of liturgy, within the first three hundred years, which are confessed to be as the most primitive, so the purest ages of the Church; nor any impositions of liturgies upon any national Church for some hundreds of years after. We find indeed some liturgical forms fathered upon St. Basil, St. Chrysostom, and St. Ambrose, but we have not seen any copies of them, but such as give us sufficient evidence to conclude them either wholly spurious, or so interpolated, that we cannot make a judgment which in them hath any primitive authority.*

Having thus in general expressed our desires, we come now to particulars, which we find numerous and of a various nature; some, we grant, are of inferior consideration, verbal rather than material, (which, were they not in the public liturgy of so famous a Church, we should not have mentioned,) others dubious and disputable, as not having a clear foundation in Scripture for their warrant: but some there be that seem to be corrupt, and to carry in them a repugnancy to the rule of the gospel; and therefore have administered just matter of exception and offence to many, truly religious and peaceable,—not of a private station only, but learned and judicious divines, as well of other reformed Churches as of the Church of England,—ever since the Reformation.

We know much hath been spoken and written by way of apology in answer to many things that have been objected; but yet the doubts and scruples of tender consciences still continue, or rather are increased. We do humbly conceive it therefore a work worthy of those wonders of salvation, which God hath wrought for his majesty now on the throne, and for the whole kingdom, and exceedingly becoming the ministers of the gospel of peace, with all holy moderation and tenderness to endeavor the removal of everything out of the worship of God which may justly offend or grieve the spirits of sober and godly people. The things themselves that

* Disputed in the Answer. Defended with a learned argument in the Rejoinder.

are desired to be removed, not being of the foundation of religion, nor the essentials of public worship, nor the removal of them any way tending to the prejudice of the Church or State; therefore their continuance and rigorous imposition can no ways be able to countervail the laying aside of so many pious and able ministers, and the unconceivable grief that will arise to multitudes of his majesty's most loyal and peaceable subjects, who upon all occasions are ready to serve him with their prayers, estates, and lives. For the preventing of which evils we humbly desire that these particulars following may be taken into serious and tender consideration.

CONCERNING MORNING AND EVENING PRAYER.

Rubric.

That morning and evening prayer shall be used in the accustomed place of the church, chancel, or chapel, except it be otherwise determined by the ordinary of the place; and the chancel shall remain as in times past.

shall so turn him, as the people may best hear, and if there be any controversy therein, the matter shall be referred to the ordinary.”*

Rubric.

And here is to be noted, that the minister, at the time of the communion, and at other times, in his ministration shall use such ornaments in the church,

Exception.

We desire that the words of the first rubric may be expressed as in the book established by authority of parliament 5 and 6 Edw. VI. thus: “The morning and evening prayer shall be used in such place of of the church, chapel, or chancel, and the minister

Exception.

Forasmuch as this rubric seemeth to bring back the cope, albe, &c., and other vestments forbidden by the Common Prayer-book 5 and 6 Edw. VI. and so our rea-

* Substantially conceded by the Episcopalians in 1641. Refused in the Answer. Formally proposed by the Episcopalian Commissioners of 1698. The rubric is omitted in the Prot. Epis. Prayer-book, and in this edition.

as were in use by authority of parliament, in the second year of the reign of Edward the Sixth, according to the act of parliament. sons alleged against ceremonies under our eighteenth general exception, we desire it may be wholly left out.*

*Rubric.**Exception.*

The Lord's Prayer after the absolution ends thus, "Deliver us from evil." We desire that these words,† "For thine is the kingdom, the power and the glory, for ever and ever. Amen," may be always added unto the Lord's prayer; and that this prayer may not be enjoined to be so often used in morning and evening service.

*Rubric.**Exception.*

And at the end of every psalm throughout the year, and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc Dimittis*, shall be repeated, "Glory be to the Father," &c. By this rubric, and other places in the Common Prayer-books, the *Gloria Patri* is appointed to be said six times ordinarily in every morning and evening service, frequently eight times in a morning, sometimes ten; which we think carries with it at least an appearance of that vain repetition which Christ forbids: for the avoiding of which appearance of evil, we desire it may be used but once in the morning, and once in the evening.‡

*Rubric.**Exception.*

In such places where they do sing, there shall the Lessons be sung, in a The Lessons, and the Epistles, and Gospels, being for the most part nei-

* The history is the same as that of the preceding Exception.

† Conceded by the Episcopalians in 1641. Disputed in the Answer, but adopted in all subsequent Prayer-books, in most instances.

‡ Conceded by the Episcopalians in 1641. Refused in the Answer. Proposed by the Episcopalians in 1695. Applied. P. 92.

plain tune, and likewise ther psalms nor hymns, we
 the Epistle and Gospel. know no warrant why they
 should be sung in any
 place, and conceive that the distinct reading of them
 with an audible voice tends more to the edification of
 the church.*

Rubric.

Or this canticle, *Benedi-
 cite omnia opera.*

Exception.

We desire that some
 psalm or scripture hymn
 may be appointed instead
 of that apocryphal.†

IN THE LITANY.

Rubric.

From all fornication, and
 all other deadly sin.

Exception.

In regard that the wages
 of sin is death; we desire
 that this clause may be
 thus altered; "From fornication, and all other heinous,
 or grievous sins."‡

Rubric.

From battle, and mur-
 der, and sudden death.

Exception.

Because this expression
 of "sudden death" hath
 been so often excepted
 against, we desire, if it be thought fit, it may be thus
 read: "From battle and murder, and from dying sud-
 denly, and unprepared."§

Rubric.

That it may please thee,
 to preserve all that travel
 by land or by water, all

Exception.

We desire the term "all"
 may be advised upon, as
 seeming liable to just ex-

* Proposed by the Episcopalians in 1641. Disputed in the Answer.
 Adopted in all subsequent Prayer books.

† Conceded by the Episcopalians in 1641. Refused in the Answer.
 Applied. P. 93.

‡ Conceded by the Episcopalians in 1641. Refused in the Answer.
 Defended in the Rejoinder.

§ First broached at Frankfort. Renewed at Hampton Court. De-
 nied in the Answer. Conceded and proposed in 1698. Not Applied.
 P. 104.

women laboring with child, all sick persons, and young children, and to show thy pity upon all prisoners and captives.	ceptions; and that it may be considered, whether it may not better be put indefinitely, "those that travel," &c., rather than universally.*
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THE COLLECT ON CHRISTMAS DAY.

Rubric.

Exception.

Almighty God, which
hast given us thy only be-
gotten Son, to take our
nature upon him, and this
day to be born of a pure
virgin, &c.

We desire that in both
collects the word "this
day" may be left out, it
being according to vulgar
acceptation a contradic-
tion.†

Rubric.

Then shall follow the
collect of the Nativity,
which shall be said con-
tinually unto new-years-
day.

THE COLLECT FOR WHITSUNDAY.

Rubric.

God, which upon this
day, &c.

Rubric.

The same collect to be
read on Monday and Tues-
day in Whitsun-week.

Rubric.

Exception.

The two collects for St.
John's day, and Innocent's,
the collects for the first
day in Lent, for the fourth

We desire that these col-
lects may be further con-
sidered and abated, as
having in them divers

* Denied in the Answer. Defended in the Rejoinder.

† Conceded and substantially adopted in all subsequent Prayer-
books.

Sunday after Easter, for things that we iudge fit
 Trinity Sunday, for the to be altered.
 sixth and twelfth Sunday
 after Trinity, for St. Luke's
 day, and Michaelmas day.*

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S
 SUPPER.

Rubric.

So many as intend to be
 partakers of the holy com-
 munion shall signify their
 names to the curate over
 night, or else in the morn-
 ing before the beginning
 of morning prayer, or im-
 mediately after.

Exception.

The time here assigned
 for notice to be given to
 the minister is not suf-
 ficient.†

Rubric.

And if any of these be
 a notorious evil liver, the
 curate, having knowledge
 thereof, shall call him and
 advertise him in any wise
 not to presume to the
 Lord's table.

Exception.

We desire the ministers'
 power both to admit and
 keep from the Lord's table,
 may be according to his
 majesty's Declaration, 25th
 Oct., 1660, in these words:
 "The minister shall admit
 none to the Lord's supper
 till they have made a credible profession of their faith,
 and promised obedience to the will of God, according as
 is expressed in the considerations of the rubric before
 the catechism; and that all possible diligence be used
 for the instruction and reformation of scandalous offend-
 ers, whom the minister shall not suffer to partake of the
 Lord's table until they have openly declared themselves
 to have truly repented and amended their former

* Evaded in the Answer, but adopted in the Prayer-book.

† Queried by the Episcopalians in 1641. Conceded in the Answer,
 and adopted.

naughty lives, as is partly expressed in the rubric, and more fully in the canons."*

Rubric.

Then shall the priest rehearse distinctly all the ten commandments, and the people kneeling, shall after every commandment, ask God's mercy for transgressing the same.

blessed the Sabbath-day."†

3. That neither minister nor people may be enjoined to kneel more at the reading of this than of other parts of Scriptures, the rather because many ignorant persons are thereby induced to use the ten commandments as a prayer.‡

4. That, instead of those short prayers of the people intermixed with the several commandments, the minister, after the reading of all, may conclude with a suitable prayer.||

Rubric.

After the Creed, if there be no sermon, shall follow one of the homilies already set forth, or hereafter to be set forth by common authority.

Exception.

We desire,

1. That the preface prefixed by God himself to the ten commandments may be restored.†

2. That the fourth commandment may be read as in Exod. xx., Deut. v., "He

Exception.

We desire that the preaching of the word may be strictly enjoined, and not left so indifferent, at the administration of the sacraments; as also that ministers may not be bound to those things which are as yet but future and not in being.¶

* Conceded by the Episcopalians in 1641. Conceded in the Answer, and substantially adopted.

† Conceded, but not adopted.

‡ Ibid.

§ Refused in the Answer, but conceded and proposed in 1668. Left indifferent in this edition. P. 110.

|| See last note.

¶ Urged by the Puritans for a century. Denied in the Answer. Defended in the Rejoinder. Applied. P. 113.

After such sermon, homily, or exhortation, the curate shall declare, &c., and earnestly exhort them to remember the poor, say-one or more of these sentences following.

Then shall the churchwardens, or some other by them appointed, gather the devotion of the people.

Two of the sentences here cited are apocryphal, and four of them more proper to draw out the people's bounty to their ministers, than their charity to the poor.*

Collection for the poor may be better made at or a little before the departing of the communicants.†

Exhortation.

We be come together at this time to feed at the Lord's supper, unto the which in God's behalf I bid you all that be here present, and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come, &c.

If it be intended that these exhortations should be read at the communion, they seem to us to be unseasonable.‡

The way and means thereto is first to examine your lives and conversation; and if ye shall perceive your offences to be such as be not only against God, but also against your neighbors, then ye shall reconcile yourselves unto them, and be ready to make restitution and satisfaction.

And because it is requisite that no man should come to the holy communion but with a full trust in God's mercy and with a quiet conscience.

We fear this may discourage many from coming to the sacrament, who lie under a doubting and troubled conscience.§

* Refused in the Answer, but conceded partially in 1698. Applied. P. 121.

† Queried by the Episcopalians in 1641. Left indifferent in this edition.

‡ Disputed, but partially conceded and adopted.

§ Disputed in the Answer. Defended in the Rejoinder. Partially conceded in 1689. Applied. P. 121.

[*Rubr.*] *Before the Confession.*

Then shall this general confession be made in the name of all those that are minded to receive the holy communion either by one of them, or else by one of the ministers, or by the priest himself.

We desire it may be made by the minister only.*

[*Rubr.*] *Before the Confession.*

Then shall the priest or the bishop (being present) stand up, and turning himself to the people, say thus.

Exception.

The minister turning himself to the people is most convenient throughout the whole ministration.†

[*Proper*] *Preface on Christmas day, and seven days after.*

Because thou didst give Jesus Christ, thine only Son, to be born as this day for us, &c.

First, we cannot peremptorily fix the nativity of our Saviour to this or that day particularly.‡ Secondly, it seems incongruous to affirm the birth of Christ and the descending of the Holy Ghost to be on this day for seven or eight days together.§

[*Proper Preface*] *Upon Whitsunday, and six days after.*

According to whose most true promise, the Holy Ghost came down this day from heaven.

Prayer before that which is at the consecration.

Grant us that our sinful

We desire that, whereas

* Queried by the Episcopalians in 1641. Partially conceded and adopted. Applied.

† Queried by the Episcopalians in 1641. Refused in the Answer. Defended in the Rejoinder. Applied.

‡ Denied in the Answer. Proved in the rejoinder.

§ Not noticed in the Answer, but adopted in the Prayer-book.

bodies may be made clean by his body, and our souls washed through his most precious blood.

these words seem to give a greater efficacy to the blood than to the body of Christ, they may be altered thus, "That our sinful souls and bodies may be cleansed through his precious body and blood."*

Prayer at the consecration.

Hear us, O merciful Father, &c., who in the same night that he was betrayed took bread, and when he had given thanks, he brake it, and gave to his disciples, saying, Take, eat, &c.

We conceive that the manner of the consecrating of the elements is not here explicit and distinct enough, and the minister's breaking of the bread is not so much as mentioned.†

Rubric.

Then shall the minister first receive the communion in both kinds, &c., and after deliver it to the people in their hands, kneeling; and when he delivereth the bread, he shall say, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life, and take and eat this in remembrance," &c.

We desire, that at the distribution of the bread and wine to the communicants, we may use the words of our Saviour as near as may be, and that the minister be not required to deliver the bread and wine into every particular communicant's hand, and to repeat the words to each one in the singular number, but that it may suffice to speak them to divers jointly, according to our Saviour's example.‡

We also desire that the kneeling at the sacrament (it being not that gesture which the apostles used, though

* Disputed in the Answer. Defended in the Rejoinder. Conceded and proposed in 1668, and 1689. Applied. P. 123.

† Partially conceded. Fully applied. P. 124.

‡ Refused in the Answer. Defended in the Rejoinder. Applied. P. 125.

Christ was personally present amongst them, nor that which was used in the purest and primitive times of the church) may be left free, as it was 1 and 2 Edw. [VI,] “As touching kneeling, &c., they may be used or left as every man’s devotion serveth, without blame.”*

Rubric.

And note that every parishioner shall communicate at least three times in the year, of which Easter to be one, and shall also receive the sacraments and other rites, according to the order in this book appointed.

And we desire this rubric may be either wholly omitted, or thus altered:—

“Every minister shall be bound to administer the sacrament of the Lord’s supper at least thrice a year, provided there be a due number of communicants manifesting their desires to receive.”†

And we desire that the following rubric in the Common Prayer-book, in 5 and 6 Edw. [VI,] established by law as much as any other part of the Common Prayer-book, may be restored for the vindicating of our church in the matter of kneeling at the sacrament (although the gesture be left indifferent:) “Although no order can be so perfectly devised but it may be of some, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part; and yet, because brotherly charity willeth that, so much as conveniently may be, offences should be taken away; therefore are we willing to do the same. Whereas it is ordained in the book of Common Prayer, in the administration of the Lord’s supper,

Exception.

Forasmuch as every parishioner is not duly qualified for the Lord’s supper, and those habitually prepared are not at all times actually disposed, but many may be hindered by the providence of God, and some by the distemper of their own spirits, we de-

* Maintained by Bucer in 1540. Partially conceded by the Episcopalians in 1641. Refused in the Answer. Defended in the Rejoinder. Conceded and proposed in 1663, and 1689.

† Conceded by the Episcopalians in 1641. Refused in the Answer. Conceded and proposed in 1689.

that the communicants kneeling should receive the holy communion, which thing being well meant for a signification of the humble and grateful acknowledging of the benefits of Christ given unto the worthy receivers, and to avoid the profanation and disorder which about the holy communion might else ensue, lest yet the same kneeling might be thought or taken otherwise, we do declare, that it is not meant thereby that any adoration is done, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any real and essential presence there being of Christ's natural flesh and blood: for as concerning the sacramental bread and wine, they remain still in their very natural substances, and therefore may not be adored; for that were idolatry to be abhorred of all faithful Christians: and as concerning the natural body and blood of our Saviour Christ, they are in heaven, and not here; for it is against the truth of Christ's natural body to be in more places than in one at one time."*

OF PUBLIC BAPTISM.

There being divers learned, pious, and peaceable ministers who not only judge it unlawful to baptize children whose parents both of them are athiests, infidels, heretics, or unbaptized, but also such whose parents are excommunicate persons, fornicators, or otherwise notorious and scandalous sinners; we desire they may not be enforced to baptize the children of such, until they have made due profession of their repentance.†

Before Baptism.

<i>Rubric.</i>	<i>Exception.</i>
Parents shall give notice over night, or in the morning.	We desire that more timely notice may be given.‡

* Procured by Knox. Approved by Bucer. Denied in the Answer, but partially adopted in the Prayer-book. Fully conceded, enlarged, and amended in 1689.

† Disputed in the Answer. Defended in the Rejoinder. Conceded and proposed in 1689. Applied.

‡ Denied in the Answer. Defended in the Rejoinder. Applied.

Rubric.

And the godfathers, and the godmothers, and the people with the children, &c.

to covenant for it: we do not know that any persons except the parents, or some others appointed by them, have any power to consent for the children, or to enter them into covenant. We desire it may be left free to parents, whether they will have sureties to undertake for their children in baptism or no.*

Exception.

Here is no mention of the parents, in whose right the child is baptized, and who are fittest both to dedicate it unto God, and

Rubric.

Ready at the font.

Exception.

We desire it may be so placed as all the congregation may best see and hear the whole administration.†

In the first Prayer.

By the baptism of thy well-beloved Son, &c., didst sanctify the flood Jordan, and all other waters, to the mystical washing away of sin, &c.

It being doubtful whether either the flood Jordan or any other waters were sanctified to a sacramental use, by Christ's being baptized, and not necessary to be asserted, we desire this may be otherwise expressed.‡

The Third Exhortation.

Do promise by you that be their sureties.

We know not by what right the sureties do promise and answer in the name of the infant: it seemeth to us also to countenance

* First proposed at Hampton Court. Refused in the Answer. Defended in the Rejoinder. Conceded and proposed in 1668 and 1689. Partially adopted in the American Episcopal Prayer-book.

† First proposed by Bucer in 1549. Discussed, but left indifferent.

‡ Urged by Bucer in 1549. Conceded in 1641. Disputed in the Answer. Defended in the Rejoinder. Conceded and proposed in 1668 and 1689. Adopted in subsequent Prayer-books. Applied.

Ths Questions.

Dost thou forsake, &c.

Dost thou believe, &c.

Wilt thou be baptized,
&c.

the Anabaptistical opinion of the necessity of an actual profession of faith and repentance in order to baptism. That such a profession may be required of parents in their own name, and now solemnly renewed when they present their children to baptism, we willingly grant: but the asking of one for another is a practice whose warrant we doubt of: and therefore we desire that the first two interrogatories may be put to the parents to be answered in their own names, and the last propounded to the parents or pro-parents thus, "Will you have this child baptized into this faith?"*

*The second Prayer before
Baptism.*

May receive remission of [their] sins by spiritual regeneration.

This expression seeming inconvenient, we desire it may be changed into this; "May be regenerated and receive the remission of sins."†

In the Prayer after Baptism.

That it hath pleased thee to regenerate this infant by thy Holy Spirit.

We cannot in faith say, that every child that is baptized is "regenerated by God's Holy Spirit;" at least it is a disputable point, and therefore we desire it may be otherwise expressed.‡

* Suggested by Bucer in 1549. Urged at Hampton Court in 1603. Conceded and proposed in 1668 and 1689. Applied.

† Discussed in the Answer and Rejoinder. Conceded and proposed in 1668 and 1689. Applied.

‡ Disputed in the Answer. Defended in the Rejoinder. Conceded and proposed in 1668. Applied.

[*Rubric*] after *Baptism*.

Then shall the priest
make a cross, &c.

Concerning the cross in
baptism, we refer to our
18th general.*

OF PRIVATE BAPTISM.

We desire that baptism may not be administered in a private place at any time, unless by a lawful minister, and in the presence of a competent number: that where it is evident that any child hath been so baptized, no part of the administration may be reiterated in public, under any limitations: and therefore we see no need of any liturgy in that case.†

OF THE CATECHISM.‡

Catechism.

Exception.

1. *Quest.* What is your name, &c.

2. *Quest.* Who gave you that name?

Ans. My godfathers and my godmothers in my baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

3. *Quest.* What did your godfathers and godmothers do for you in baptism?

[*Ans.* They did promise

We desire these three first questions may be altered; considering that the far greater number of persons baptized within these twenty years last past, had no godfathers or godmothers at their baptism. The like to be done in the seventh question.

We conceive it might be more safely expressed thus; "Wherein I was visibly admitted into the number of the members of Christ, the

* Urged at Hampton Court in 1603. Queried by the Episcopalians in 1641. Refused in the Answer. Defended in the Rejoinder. Conceded and proposed in 1668 and 1689. Adopted in the American Prayer-books.

† Suggested by Bucer and at Hampton Court. Discussed in the Answer and Rejoinder. Conceded and proposed in 1668. Applied.

‡ The various changes proposed in the Catechism were discussed in the Answer and Rejoinder without result; and though virtually conceded and proposed in 1689, have never been adopted.

and vow three things in my name, &c.]

children of God, and the heirs (rather than 'inheritors') of the kingdom of heaven."

Of the Rehearsal of the Ten Commandments.

10. *Ans.* My duty towards God is to believe in him, &c.

We desire that the commandments be inserted according to the new translation of the Bible.

In this answer there seems to be particular respect to the several commandments of the first table, as in the following answer to those of the second. And therefore we desire it may be advised upon, whether to the last word of this answer may not be added, "particularly on the Lord's day," otherwise there being nothing in all this answer that refers to the fourth commandment.

14. *Quest.* How many sacraments hath Christ ordained, &c.?

Ans. Two only as generally necessary to salvation.

That these words may be omitted, and answer thus given; "Two only, baptism and the Lord's supper."

19. *Quest.* What is required of persons to be baptized?

Ans. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God, &c.

20. *Quest.* Why then are infants baptized when by reason of their tender age they cannot perform them?

Ans. Yes: they do perform them by their sureties, who promise and vow them both in their names.

We desire that the entering infants into God's covenant may be more warily expressed, and that the words may not seem to found their baptism upon a really actual faith and repentance of their own; and we desire that a promise may not be taken for a performance of such faith and repentance: and especially, that it be not asserted that they perform these by the promise of their sureties, it being to the seed of believers that

the covenant of God is made; and not (that we can

find) to all that have such believing sureties, who are neither parents nor pro-parents of the child.

In the general we observe, that the doctrine of the sacraments which was added upon the conference at Hampton Court, is much more fully and particularly delivered than the other parts of the Catechism, in short answers fitted to the memories of children, and thereupon we offer it to be considered:—

First, Whether there should not be a more distinct and full explication of the Creed, the Commandments and the Lord's Prayer.

Secondly, Whether it were not convenient to add (what seems to be wanting) somewhat particularly concerning the nature of faith, of repentance, the two covenants, of justification, sanctification, adoption, and regeneration.

OF CONFIRMATION.

The last Rubric before the Catechism.

And that no man shall think that any detriment shall come to children by deferring of their confirmation, he shall know for truth, that it is certain by God's word that children, being baptized, have all things necessary for their salvation, and be undoubtedly saved.

Although we charitably suppose the meaning of these words was only to exclude the necessity of any other sacraments to baptized infants; yet these words are dangerous as to the misleading of the vulgar, and therefore we desire they may be expunged.*

Rubric after the Catechism.

So soon as the children can say in their mother-tongue the Articles of the Faith, the Lord's Prayer,

We conceive that it is not a sufficient qualification for confirmation, that children be able *memoriter*

* Conceded in 1641. Partially conceded in the Answer, but not adopted in the Prayer book. Defended in the Rejoinder. Adopted in the Protestant Episcopal Prayer-book.

and the Ten Commandments, and can answer such other questions of this short Catechism, &c., then shall they be brought to the bishop, &c., and the bishop shall confirm them. to repeat the Articles of the Faith, commonly called the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, and to answer to some questions of this short Catechism; for it is often found

that children are able to do all this at four or five years old. 2dly. It crosses what is said in the third reason of the first rubric before confirmation, concerning the usage of the church in times past, ordaining that confirmation should be ministered unto them that were of perfect age, that they being instructed in the Christian religion, should openly profess their own faith, and promise to be obedient to the will of God. And therefore, 3dly, we desire that none may be confirmed but according to his majesty's Declaration, viz., "That confirmation be rightly and solemnly performed by the information, and with the consent of the minister of the place."*

Rubric after the Catechism.

Then shall they be brought to the bishop by one that shall be his godfather or godmother.

This seems to bring in another sort of godfathers and godmothers, besides those made use of in baptism; and we see no need either of the one or the other.†

The Prayer before the Imposition of Hands.

Who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast giv-

This supposeth that all the children who are brought to be confirmed have the Spirit of Christ,

* Urged by Bucer. Disputed in the Answer. Defended in the Rejoinder. Fully conceded and proposed in 1689. Applied.

† Discussed without result. Adopted in the Protestant Episcopal Prayer-book.

unto them the forgiveness of all their sins. and the forgiveness of all their sins; whereas a great number of children at that age, having committed many sins since their baptism, do show no evidence of serious repentance, or of any special saving grace; and therefore this confirmation (if administered to such) would be a perilous and gross abuse.*

*Rubric before the Imposition
of Hands.*

Then the bishop shall lay his hand on every child severally. This seems to put a higher value upon confirmation than upon baptism or the Lord's supper; for according to the rubric and order in the Common Prayer-book, every deacon may baptize, and every minister may consecrate and administer the Lord's supper, but the bishop only may confirm.†

*The Prayer after Imposition
of Hands.*

We make our humble supplications unto thee for these children; upon whom, after the example of thy holy apostles, we have laid our hands, to certify them, by this sign, of thy favor and gracious goodness towards them. We desire that the practice of the apostles may not be alleged as a ground of this imposition of hands for the confirmation of children, both because the apostles did never use it in that case, as also because the Articles of the Church of England declare it to be a "corrupt imitation of the apostles' practice," Acts xxv.

We desire that imposition of hands may not be made, as here it is, a sign to certify children of God's grace and favor towards them; because this seems to speak it

* Discussed without result. Conceded and proposed in 1668. Applied.

† Conceded at Frankfort in 1555. Discussed in the Answer and Rejoinder without result. Applied. P. 136.

a sacrament, and is contrary to that fore-mentioned 25th Article, which saith, that “confirmation hath no visible sign appointed by God.”*

The last Rubric after Confirmation.

None shall be admitted to the holy communion, until such time as he can say the Catechism, and be confirmed.

We desire that confirmation may not be made so necessary to the holy communion, as that none should be admitted to it unless they be confirmed.†

OF THE FORM OF SOLEMNIZATION OF MATRIMONY.

The man shall give the woman a ring, &c., ——— shall surely perform and keep the vow and covenant betwixt them made, whereof this ring given and received is a token and pledge, &c.

Seeing this ceremony of the ring in marriage is made necessary to it, and a significant sign of the vow and covenant betwixt the parties; and Romish ritualists give such reasons for the use and institution of the ring, as are either frivolous or superstitious; it is desired that this ceremony of the ring in marriage may be left indifferent, to be used or forborne.‡

The man shall say, With my body I thee worship.

This word “worship” being much altered in the use of it since this form was first drawn up, we desire some other word may be used instead of it.§

* Discussed without result. Conceded and proposed in 1668.

† Partially conceded and adopted.

‡ Discussed without result. Applied.

§ Proposed at Hampton Court in 1603. Conceded in 1641. Conceded in the Answer, but not adopted in the English Prayer-book. Adopted in American Prayer-books.

In the name of the Father, and of the Son, and of the Holy Ghost.

These words being only used in baptism, and here in the solemnization of matrimony, and in the abso-

lution of the sick; we desire it may be considered, whether they should not be here omitted, lest they should seem to favor those who count matrimony a sacrament.*

Till death us depart.

This word "depart" is here improperly used.†

Rubric.

Then the minister or clerk going to the Lord's table, shall say or sing this psalm.

Exception.

We conceive this change of place and posture mentioned in these two rubrics is needless, and therefore desire it may be omitted.‡

Next Rubric.

The psalm ended, and the man and the woman kneeling before the Lord's table, the priest standing at the table, and turning his face, &c.

Collect.

Consecrated the state of matrimony to such an excellent mystery.

Exception.

Seeing the institution of marriage was before the fall, and so before the promise of Christ, as also for that the said passage in this collect seems to countenance the opinion of making matrimony a sacrament, we desire that clause may be altered or omitted.§

Rubric.

Then shall begin the communion, and after the

Exception.

This rubric doth either enforce all such as are un-

* Discussed without result. Not applied.

† Conceded and adopted in all Prayer-books.

‡ Discussed. Modified and proposed in 1639. Adopted in the Protestant Episcopal Prayer-book.

§ Discussed without result. Conceded and proposed in 1668. Applied.

Gospel shall be said a sermon, &c.

Last Rubric.

The new married persons the same day of their marriage must receive the holy communion.

fit for the sacrament to forbear marriage, contrary to Scripture, which approves the marriage of all men; or else compels all that marry to come to the Lord's table, though never so unprepared: and there-

fore we desire it may be omitted, the rather because that marriage festivals are too often accompanied with such divertisements as are unsuitable to those Christian duties, which ought to be before and follow after the receiving of that holy sacrament.*

OF THE ORDER FOR THE VISITATION OF THE SICK.

Rubric before Absolution.

Exception.

Here shall the sick person make a special confession, &c., after which confession the priest shall absolve him after this sort: Our Lord Jesus Christ, &c., and by his authority committed to me, I absolve thee.

Forasmuch as the conditions of sick persons be very various and different, the minister may not only in the exhortation, but in the prayer also be directed to apply himself to the particular condition of the person, as he shall find

most suitable to the present occasion, with due regard had both to his spiritual condition and bodily weakness; and that the absolution may only be recommended to the minister to be used or omitted as he shall see occasion.

That the form of absolution be declarative and conditional, as, "I pronounce thee absolved"—instead of, "I absolve thee"—"if thou dost truly repent and believe."†

* Queried in 1601. Discussed without result. Modified and proposed in 1689. Adopted in the Protestant Episcopal Prayer-book.

† Proposed in 1601. Refused in the Answer. Modified and proposed in 1689. Expunged from American Prayer-books.

OF THE COMMUNION OF THE SICK.

Rubric.

But if the sick person be not able to come to the church, and yet is desirous to receive the communion in his house, then he must give knowledge over-night, or else early in the morning, to the curate: and having a convenient place in the sick man's house, he shall there administer the holy communion.

Consider, that many sick persons, either by their ignorance or vicious life, without any evident manifestation of repentance, or by the nature of the disease disturbing their intellects, be unfit for receiving the sacrament. It is proposed, that the minister be not enjoined to administer the sacrament to every sick person that shall desire it, but only as he shall judge expedient.*

OF THE ORDER FOR THE BURIAL OF THE DEAD.

We desire it may be expressed in a rubric, that the prayers and exhortations here used are not for the benefit of the dead, but only for the instruction and comfort of the living.†

First Rubric.

The priest meeting the corpse at the church-stile, shall say, or else the priest and clerk shall sing, &c.

We desire that ministers may be left to use their discretion in these circumstances, and to perform the whole service in the church, if they think fit, for the preventing of those inconveniences which many times both ministers and people are exposed unto by standing in the open air.‡

The second Rubric.

When they come to the grave, the priest shall say, &c.

* Discussed without result. Applied.

† Applied.

‡ Ridiculed in the Answer, but adopted in the Prayer-book.

Forasmuch as it hath pleased Almighty God, of his great mercy to take unto himself the soul of our dear brother here departed; we therefore commit his body to the ground in sure and certain hope of resurrection to eternal life.

The first Prayer.

We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world, &c.

These words may harden the wicked, and are inconsistent with the largest rational charity.†

That we, with this our brother, and all other departed in the true faith of thy holy Name, may have our perfect consummation and bliss.

The last Prayer.

That when we depart this life, we may rest in him, as our hope is this our brother doth.

These words cannot be used with respect to those persons who have not by their actual repentance given any ground for the hope of their blessed estate.‡

OF THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,
COMMONLY CALLED CHURCHING OF WOMEN.§

Rubric.

The woman shall come unto the church, and there

In regard that the women's kneeling near the

* Conceded or Queried in 1641. Discussed in the Answer and Rejoinder. Conceded and proposed in 1668, and 1698. Adopted in Protestant Episcopal Prayer-book.

† See preceding note.

‡ Ibid.

§ The proposed changes were discussed with as little result as in previous instances. The office having become obsolete, is omitted, or retained in the form of an occasional Prayer and Thanksgiving.

shall kneel down in some convenient place nigh unto the place where the table stands, and the priest standing by her shall say, &c.

Rubric.

Then the priest shall say this Psalm cxi.

O Lord, save this woman thy servant.

Ans. Which putteth her trust in thee.

Last Rubric.

The woman that comes to give thanks, must offer the accustomed offerings.

The same Rubric.

And if there be a communion, it is convenient that she receive the holy communion.

table is in many churches inconvenient, we desire that these words may be left out, and that the minister may perform that service either in the desk or pulpit.

Exception.

This Psalm seems not to be so pertinent as some other, viz., as Psalm cxiii. and Psalm cxxviii.

It may fall out that a woman may come to give thanks for a child born in adultery or fornication, and therefore we desire that something may be required of her by way of profession of her humiliation, as well as of her thanksgiving.

This may seem too like a Jewish purification, rather than a Christian thanksgiving.

We desire this may be interpreted of the duly qualified; for a scandalous sinner may come to make this thanksgiving.

Thus have we, in all humble pursuance of his majesty's most gracious endeavors for the public weal of this Church, drawn up our thoughts and desires in this weighty affair, which we humbly offer to his majesty's commissioners for their serious and grave consideration; wherein we have not the least thought of depraving or

reproaching the Book of Common Prayer, but a sincere desire to contribute our endeavors towards the healing the distempers, and (as soon as may be) reconciling the minds of brethren. And inasmuch as his majesty hath in his gracious Declaration and Commission mentioned new forms to be made and suited to the several parts of worship; we have made a considerable progress therein, and shall (by God's assistance) offer them to the reverend commissioners with all convenient speed. And if the Lord shall graciously please to give a blessing to these our endeavors, we doubt not but the peace of the Church will be thereby settled, the hearts of ministers and people comforted and composed, and the great mercy of unity and stability (to the immortal honor of our most dear sovereign) bestowed upon us and our posterity after us.

APPENDIX III.

GENERAL INDEX

OF THE HISTORICAL SOURCES OF THE PRESBYTERIAN PRAYER-BOOK.

Emendation,	<i>Presbyterian,</i>	A. D. 1661.
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Tables of Daily Psalms and Les- sons,	<i>English Reformed,</i>	1549.
Tables of Proper Psalms and Les- sons,		
Table of Lessons for the Lord's days,		
	<i>Church of Scotland.</i>	

MORNING PRAYER.

Sentences,	{	<i>Calvin,</i>	1545.
Exhortation,		<i>Pollanus,</i>	1550.
Confession,		<i>Lasco,</i>	1551.
Absolution,		<i>Cranmer,</i>	1552.
Doxology in the Lord's Prayer,	{	<i>Presbyterian,</i>	1661.
Versicle, (Ps. lv. 15,)		<i>Ancient Usage,</i>	500.
Gloria Patri,	{	<i>Nicene.</i>	451.
Venite, (Ps. xcv.,)		<i>Ancient Usage,</i>	
Monthly Arrangement of Psalter,	{	<i>English Usage,</i>	1549.
		<i>St. Ambrose. (f)</i>	
		<i>St. Augustine. (f)</i>	
Te Deum,	{	<i>Hilary,</i>	355.
		<i>Presbyterian,</i>	1661.
Laudate Dominum, (Ps. cxlviii.,)	{	<i>Ancient Usage.</i>	
Benedictus, (Luke i. 68,)		<i>First Revision,</i>	1552.
Jubilate Deo. (Ps. c.,)	{	<i>Rufinus,</i>	250.
Apostles' Creed,		<i>Primitive.</i>	
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		<i>Gelasius,</i>	494.
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Collect for Grace,.....	{ <i>Gregory,</i>	590.
	{ <i>Ancient Usage,</i>	590.
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	{ <i>English Usage,</i>	1661.
Prayer for Ministers and People,...	{ <i>Gelasius,</i>	494.
	{ <i>English Usage,</i>	1661.
Prayer for all Conditions of Men,...	<i>Presbyterian Revision,</i>	1661.
General Thanksgiving,	<i>Presbyterian Revision,</i>	1661.
Prayer of St. Chrysostom,.....	<i>St. Chrysostom,</i>	400.
Benediction, (2 Cor. xiii. 14,).....	<i>English Usage,</i>	1661.

EVENING PRAYER.

Sentences, Exhortation, &c.,.....	<i>Calvinistic Revision,</i>	1552.
First Versicle, (Ps. lv. 15,).....	<i>English Usage,</i>	1552.
Magnificat, (Luke i. 46,).....	<i>Ancient Usage.</i>	
Cantate Domino, (Ps. xcviij.).....	<i>English Usage,</i>	1552.
Nunc Dimittis, (Luke ii. 29,).....	<i>Ancient Usage.</i>	
Benedic Anima, (Ps. ciii.)	<i>American Usage,</i>	1798.
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	{ <i>English Usage,</i>	1549.
Collect for Grace,.....	<i>Ancient Usage,</i>	494.

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	{ <i>Apostolical Constitutions,</i>	300.
	{ <i>Roman,</i>	590.
	{ <i>Anglo-Saxon,</i>	900.
The Litany,.....	{ <i>Bucer,</i>	1543.
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	{ “	1798.

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	{ <i>Pollanus,</i>	1550.
	{ <i>Cranmer,</i>	1552.
Summary of the Law,	<i>American Usage,</i>	1798.
Collect, Epistle, and Gospel for the Day,	{ <i>Ancient Usage,</i>	400.
Eight Beatitudes,.....	<i>Proposed Revision,</i>	1698.
Gloria in Excelsis,.....	<i>Greek Church.</i>	300.
Nicene Creed,	<i>Council of Nicæa,</i>	451.
Collect before Sermon,.....	<i>Ancient.</i>	
Collect after Sermon,	<i>English Reformed,</i>	1549.
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First Concluding Collect,	<i>Proposed Revision,</i>	1698.
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Quinquagesima,	<i>English Reformed,</i>	1549.
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Second, Third, Fourth, and Fifth } in Lent. }	<i>Gregory,</i>	590.
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" Third "	<i>English Reformed,</i>	1549.
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Easter Day,.....	<i>Gelasius,</i>	494.
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Fifth "	<i>Gelasius,</i>	494.
Ascension Day,.....	<i>Gregory,</i>	590.
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First after Trinity,.....	<i>Gelasius,</i>	494.
Second "	<i>Altered Ancient,</i>	1661.
Third, Fourth, Fifth,.....	<i>Gregory,</i>	590.
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Second Rubric,.....	<i>Larger Catechism,</i>	1644.
Exhortations,	{ <i>Bucer,</i>	1545.
	{ <i>Peter Martyr,</i>	1552.

		A. D.
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Prayer for Church Militant,.....	{ <i>Reformed,</i> <i>Revised,</i>	1549. 1552.
Words of Institution,.....	<i>Directory,</i>	1788.
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Invitation,	{ <i>English Reformed,</i> <i>Directory,</i> <i>Bucer,</i>	1549. 1645. 1545.
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Absolution,	<i>Cologne Liturgy,</i>	1545.
Comfortable Words,	{ <i>English Reformed,</i> <i>Presbyterian Revision,</i>	1545. 1661.
Prayer of Humble Access,		
Versicles, } Preface, } Tersanctus, }	{ <i>Apostolic.</i> <i>Latin Usage,</i> <i>Ante Nicene,</i> <i>Altered Ancient,</i>	300. 400. 1549.
Consecrating Prayer,	{ <i>Calvinistic Revision,</i> <i>Shorter Catechism.</i> <i>Calvinistic Liturgies.</i>	1552. 1661.
Breaking of the Bread,	{ <i>Directory,</i> <i>Presbyterian,</i> “	1645. 1661. “
Administration of Bread and Wine,		
Sentences of Scripture,	{ <i>Reformed Liturgies,</i> <i>Book of Common Order,</i> <i>English Reformed,</i>	1545. 1555. 1552.
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Gloria in Excelsis,.....	<i>Calvinistic Usage,</i>	1545.
Nunc Dimittis,	<i>Directory,</i>	1788.
Benediction,	<i>Confession of Faith,</i>	1645.
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Second Rubric,.....	<i>Westminster Catechism,</i>	1645.
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Second Prayer,.....	<i>Amended Ancient,</i>	1661.
Address to Parents, } Questions to Parents, }	{ <i>Bucer,</i> <i>Amended,</i> <i>Directory,</i> <i>Luther,</i> <i>Bucer,</i> <i>Amended,</i>	1551. 1661. 1788. 1533. 1551. 1661.
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	A. D.
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	<i>Amended,</i> 1661.
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	<i>Calvinistic Liturgies.</i>
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Rubric concerning Guardians,	<i>Assembly's Acts,</i> 1787.

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Collect, }	{ <i>Amended,</i> 1661, 1668.
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First Collect,.....	{ <i>German,</i> 1545.
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Addresses, Prayers, etc.,.....	{ <i>Office of Infant Baptism,</i> 1641.
	<i>Amended,</i> 1661.

SOLEMNIZATION OF MARRIAGE.

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Second "	" 1788.
Third "	<i>Ancient.</i>
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Exhortation,	{ <i>Lasco,</i> 1545.
	<i>Cranmer,</i> 1549.
	<i>Knox,</i> 1555.
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The Ceremony of the Ring, }	
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		A. D.
The Second Prayer,.....	{ <i>Amended Ancient,</i>	1549.
	<i>Presbyterian Revision,</i>	1661.
Declaration to the Witnesses,	<i>Cologne Liturgy,</i>	1545.
Benedictions,.....	<i>Ancient.</i>	
Homily,	<i>English Reformed,</i>	1549.

VISITATION OF THE SICK.

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Prayers,			
Exhortations, }	{	<i>Presbyterian Revision,</i>	1661.
De Profundis,			
Benedictions,		<i>American Usage,</i>	1798.
The Four Occasional Prayers,.....		<i>English Reformed,</i>	1549.
		<i>Revision,</i>	1661.
The Communion of the Sick,.....	{	<i>Ancient.</i>	1863.
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First Rubric,.....	<i>Presbyterian,</i>	1661.
First Sentence of Scripture, }	<i>Ancient.</i>	
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Third " " "	<i>English Reformed,</i>	1549.
Psalms, }	" "	"
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The Words of Committal,	<i>Bucer,</i>	1552.
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The Prayers after Burial,.....	<i>Knox's Liturgy,</i>	1555.
Benediction,	<i>Revision.</i>	1661.
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The word *Compiled* will, in most instances, indicate those examples which are not afforded, in a complete form, by any ancient or modern formulary, but which the Editor has woven, after the classic models, out of such scriptural and liturgical expressions as seemed to be most suitable. The word *Ancient* indicates those which date before the Reformation, and the authors of which are unknown.

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A. D.

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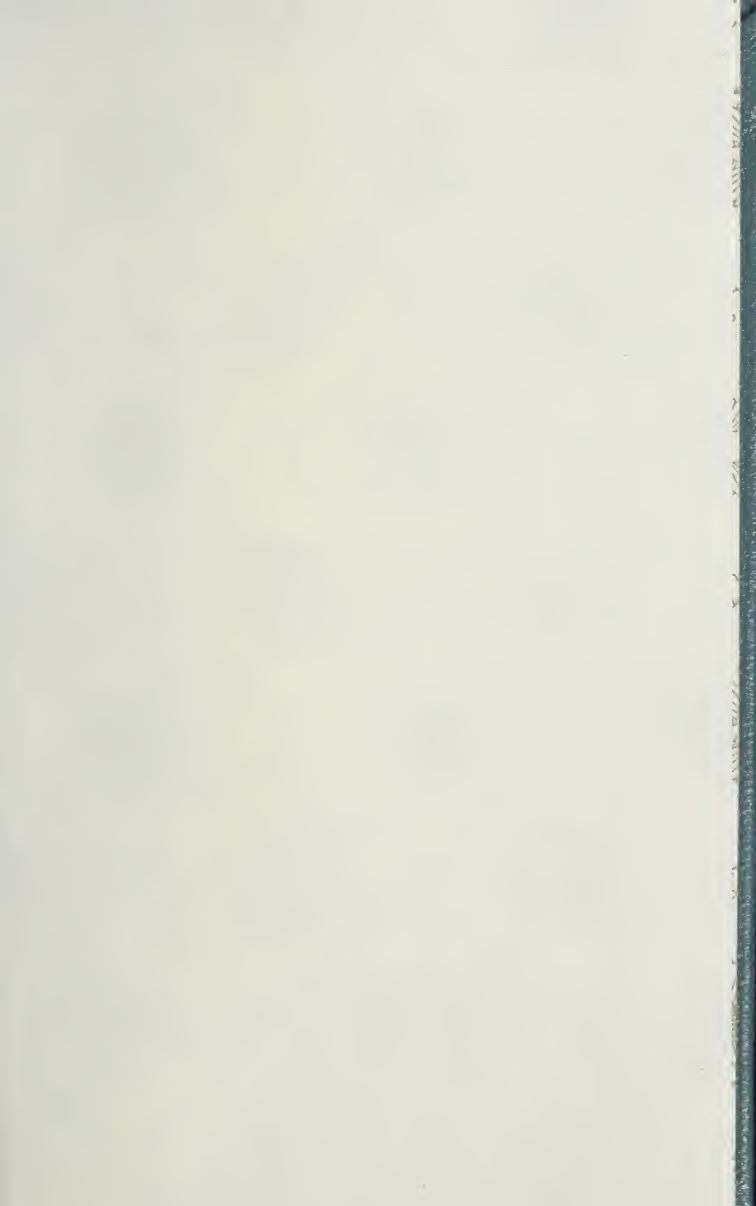
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	}	<i>Compiled.</i>	

COMPARATIVE VIEW OF DIFFERENT LITURGIES.

PRIMITIVE.	MEDIEVAL.	LUTHERAN.	CALVINISTIC.	EPISCOPALIAN.	PRESBYTERIAN.
<i>Service of Hearers, or Catechumens.</i>	<i>Ordinarium Missæ.</i>	<i>Sunday Service.</i>	<i>The Lord's Day Service.</i>	<i>Ante-Communion.</i>	<i>The Lord's Day Service.</i>
Psalmody with Gloria Patri.	Versicles with Gloria. Confiteor, Absolutio. Introit (Antiph.). Kyrie Eleison. Gloria in Excelsis. Collect of the Day. Epistle. Gradual. Gospel. Nicene Creed.	Introit. Exhortation. Confession. Kyrie Eleison. Gloria in Excelsis. Collect of the Day. Epistle. Gospel. Creed. Litany. Sermon. Hymn. Benediction.	Psalmody Ten Commandments. Invocation. Confession. Absolution. New Testament Lesson. Sermon. General Prayer. Creed. Psalm. Benediction.	(Morning Prayer.) The Lord's Prayer. Collect for Purity. Ten Commandments. Summary of the Law. Collect of the Day. Epistle. Gloria. Gospel. Sermon. Prayer and Hymn. Benediction.	(Morning Prayer.) Lord's Prayer. Ten Commandments. Summary of the Law. Collect of the Day. Epistle. Gospel. Beatitudes. Gloria in Excelsis. (Creeds.) (Litany.) Sermon. Prayer and Hymn. Benediction.
New Testament Lesson. Sermon General Prayer. Dismissal of Hearers with Benediction.					
<i>Service of Believers, or Eucharist.</i>	<i>Canon Missæ.</i>	<i>Evangelical Missæ.</i>	<i>The Lord's Supper.</i>	<i>Holy Communion.</i>	<i>The Lord's Supper.</i>
Gloria. Oblation. Sursum Corda. Preface, with Sanctus. Prayer for the Church. Sursum Corda. Commemoration of Dead. Words of Institution. The Lord's Prayer. Breaking of the Host. Agnus Dei.	Offertorium. Oblation. Sursum Corda. Preface, with Sanctus. Prayer for the Church. Sursum Corda. Commemoration of Dead. Words of Institution. The Lord's Prayer. Breaking of the Host. Agnus Dei. Priest's Prayer of Access. Priest's Communion. Thanksgiving. Post-Communion Anthem. Benedictus.	Salutation. Sursum Corda. Preface, with Sanctus. Exhortation. Prayer. The Lord's Prayer. Words of Institution. Agnus Dei or Hymn. Communion. Nunc Dimittis. Thanksgiving. Benediction.	The Lord's Prayer. Invocation. Creed. Words of Institution. Exhortation. Consecrating Prayer. Breaking of the Bread. Words of Christ. Communion. Thanksgiving. Nunc Dimittis. Benediction.	Offertory. Prayer for Church Militant. The Exhortation. The Invitation. Confession. Absolution. Comfortable Words. Sursum Corda. Preface with Sanctus. Prayer of Humble Access. Words of Consecration. Words of Institution. Communion. The Lord's Prayer. Thanksgiving. Gloria in Excelsis. Benediction.	(Collection.) Prayer for Church Militant. Words of Institution. Admonition. Invitation. Confession. Absolution. Comfortable Words. Prayer of Humble Access. Sursum Corda. Preface and Sanctus. Consecrating Prayer. Breaking of the Bread. Communion. (The Lord's Prayer.) Thanksgiving. Hymn and Doxology. Benediction.







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